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A HANDBOOK

TO

OLD TESTAMENT HEBREW

GREEN

W O R K S
BY THE LATE
SAMUEL G. GREEN, D.D.

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A HANDBOOK
TO
OLD TESTAMENT HEBREW
CONTAINING
AN ELEMENTARY GRAMMAR OF
THE LANGUAGE

WITH
*READING LESSONS, NOTES ON MANY SCRIPTURE PASSAGES
AND COPIOUS EXERCISES*

BY THE LATE
SAMUEL G. GREEN, D.D.

AUTHOR OF
'HANDBOOK TO THE GRAMMAR OF THE GREEK TESTAMENT'

THIRD EDITION
REVISED BY A. LUKYN WILLIAMS, D.D.

THE RELIGIOUS TRACT SOCIETY
4 BOUVERIE STREET & 65 ST. PAUL'S CHURCHYARD, LONDON, E.C. 4

1921

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PREFACE TO THE FIRST EDITION

THE following work is intended to introduce the learner to the Hebrew of the Old Testament; affording all necessary help to the knowledge of words in their various forms and inflections, as well as of elementary syntax. Such an outline will, it is hoped, prepare the way for the study, in longer and more elaborate works, of a language, an acquaintance with which ought to be regarded as essential to candidates for the Christian ministry, as well as to those other students—a happily increasing class—who desire to learn for themselves what the Bible really is.

It may appear a truism to say that those who would understand, much more expound, the Scriptures, should be able to read them; and though a profound knowledge of their original languages may be attainable only by the few, the ability to study critical and exegetical commentaries with intelligence is, of itself, no mean acquisition.

Much attention has been paid in this HANDBOOK to the *Orthography* of the language, without overloading this difficult subject with details of secondary importance; and the learner is earnestly requested not to proceed to the *Etymology* before being able to read a Hebrew sentence with ease and fluency. The preliminary effort

will be irksome ; but success in it is essential to progress. Many students of Hebrew are continually disheartened and retarded in their work for the simple reason that they have never learned to read the language otherwise than imperfectly and haltingly. The method adopted in some Hebrew Grammars, of aiding the eye and mind of the learner by printing the Hebrew words in Roman letters is almost certain to prove a permanent hindrance to progress. Such help to the reader ought to be no more necessary in the case of Hebrew than of Greek ; only, no time or labour should be grudged at the outset to secure facility and absolute accuracy. The eye should be continually aided by the pen ; and the further stages will be comparatively easy.

In the *Etymology*, the Exercises are almost wholly confined to the rendering of Hebrew into English. It has been judged better to accustom the learner to this than to require at the outset any large amount of retranslation. But, for those who may prefer to adopt both methods simultaneously, Exercises for the rendering of English into Hebrew are provided in the latter part of the book, in great part correspondent with the Hebrew-English Exercises in the earlier. The elementary notes on *Syntax* are chiefly intended to assist the student in the Exercises and Reading Lessons, and will at the same time serve as an introduction to larger works.

The *Vocabularies* at the end are in the main simply for this book. The Hebrew-English section, however, may be found serviceable to those who wish to take up the study of the Hebrew Bible itself, in connection with the Exercises in the *Handbook* ; several words and forms of frequent occurrence being noted, of which no example occurs in this work.

The editor has made considerable use of the Exercises prepared by Dr. K. L. F. Metzger of Schönthal (*Hebräisches Uebungsbuch für Anfänger*) by arrangement with the author and publisher. He has also to acknowledge valuable assistance received from Mrs. H. A. Giles of Cambridge, daughter of the late Dr. Alfred Edersheim; from the late Rev. E. T. Gibson, for translation of the Exercises; and from the Rev. S. W. Green, M.A., Professor of New Testament Exegesis in Regent's Park College, University of London, for notes on the Reading Lessons, and the revision of the greater part of the work.

S. G. G.

1901.

PREFACE TO THE THIRD EDITION

IN view of the continuous demand for the late Dr. Green's *Handbook to Old Testament Hebrew*, the second edition of which is quite exhausted, it was at first proposed to issue a new edition completely revised and brought up to date. But the difficulty and expense of printing forbade this at the present time. It has therefore been thought well to issue a temporary edition from the original plates, making only such alterations as are absolutely necessary. Three pages of *Addenda et Corrigenda* have also been inserted, to include notes that are too long to set in the plates. The student will find it well to mark these in the text before he begins to use the book.

A. L. W.

Dec. 1, 1920.

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ADDENDA ET CORRIGENDA

- p. 12, l. 5 from bottom. (*Qomets or*) *Qamets chatuph*. The student is advised to use the latter term only.
- p. 14, l. 7 from top. *YHVH*. These are the consonants of the sacred name, which is probably to be vocalized YaHVeH. The vocalization Jehovah is not found earlier than 1518 A.D.
- p. 16, l. 8 from top. **Except**, &c. The example given is mistaken, for the *methegh* in לְהִיוֹת is probably due to the fact that a syllable ending in an aspirate contains some emphasis. Another only apparent exception to the rule occurs when a Daghesh forte is implicit, e.g. לְלִיּוּם, for לְלִיּוּם.
- p. 22, on § 38 (b). After *the article* the Daghesh is inserted when a ה or י follows the ו, e.g. חַיָּאִים, the Jews, חַיָּמִים, the weary. But very rarely in other cases.
- p. 25, § 47. (2). Add (3) **Half-open syllables** (the existence of which is denied by some scholars) are syllables made in course of word-formation. They have a short unaccented vowel, and the following **Sheva** moves slightly, e.g. יִשְׁרֵי, which is 'formed' from יִשְׁרִים.
- p. 27, § 53. (3). Add (4) When the syllable is followed by Maqqeph and has not Methegh, e.g. בָּלֶ (kol) but שָׁתֶּ (shāth). But see below on p. 31.
- p. 27, l. 9 from bottom, after (§ 48. 3). Add, but בָּתִים (*houses*) is an exception (*bāttim*, not *bottim*).
- p. 31, § 66. It should be noted that the so-called rules about Methegh hold good for printed Bibles only. The best manuscripts largely ignore them.
- p. 31, last line. Also to distinguish defective long chireq from short cheriq, e.g. יְרָאֵי they shall fear, but יְרָאֵי they shall see.
- p. 32, line 2. Add (3) Also with some forms of הִיא and חִיה, e.g. לְהִיוֹת (*vide supra*), יְהִיה.
- p. 33, § 76. Add (c) To guide the cantillation in the synagogue worship.
- p. 34. See on p. 184.

p. 45, § 105. The following Table may be useful :—

*The Article before *Gutturals*.*

INITIAL.	WITH VOWEL OTHER THAN QAMETZ.	WITH QAMETZ.	
		ACCENTED.	UNACCENTED.
ב, בּ	בָּ	בָּ	בָּ
ג	גָּ (rarely גְּ)	גָּ	גָּ
ד	דָּ (rarely דְּ)	דָּ	דָּ
ת	תָּ	תָּ	תָּ

For the pointing of the Article before ' see above, p. 22.

p. 48, l. 7 from bottom. After עברים add, and

p. 66, l. 3 from top. After 'itself' add , when so used,

p. 69, after note (1). Add (r*) **עם** (*with*) is declined
עםם, **עםם**, **עםנו**, **עםה**, **עםו**, and **עםך**.

p. 71, § 184. Add, Demonstrative pronouns very rarely take the article when the substantive is determined only by a suffix, זה, בְּכָהֵךְ, Judg. vi. 14.

p. 77, ll. 5, 6. With בּ, בּ the Sheva of the Inf. Constr. may be regarded as moving; with הּ as quiescent, e.g. בְּפַתָּח but בְּפִתָּח.

p. 78, before Exercise xvi. Add, For the English-Hebrew exercises on this and the following Lessons, see pp. 226 sqq.

p. 80, § 201. Philologically the characteristic form of the Niphal is explained as being due to two sources, (1) a prepositive *na*, attenuated to *ni*; (2) a later proclitic *in* (Gesenius-Kautzsch, *Grammar*, § 51 a).

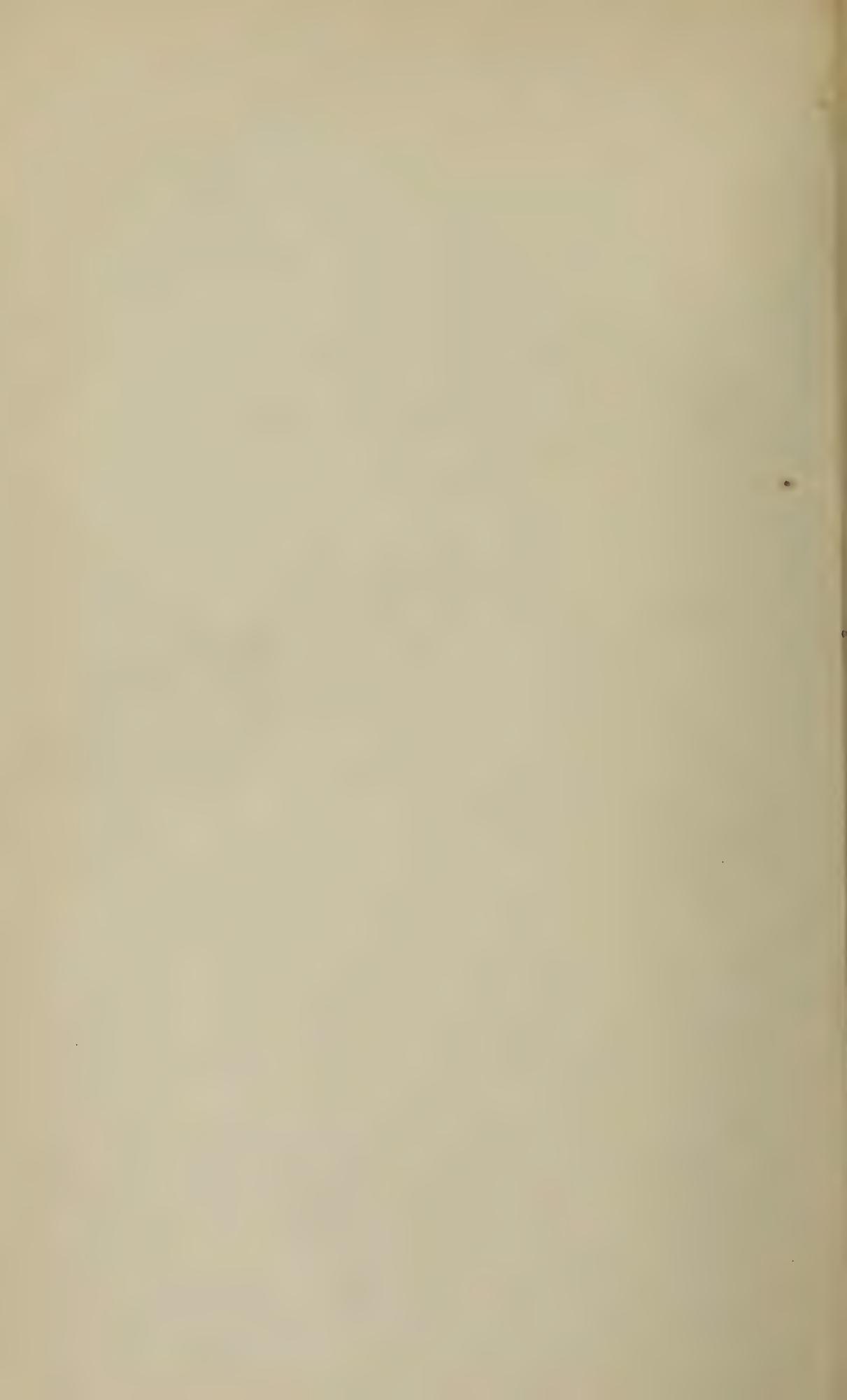
p. 88, l. 3 of Hebrew. **תְּהִלֵּן**, pausal form of Hithp. in imperfect, 'I will glorify myself'.

p. 96, l. 15, the imperfect. Add, Vav Consecutive does not affect the vocalization of the perfect. For the many exceptions to the accent being thrown forward see Driver, *Hebrew Tenses*, § 110.

p. 98, l. 9. They all take the tone. This is misleading; never take it.

p. 99, l. 3 from bottom. Add, *Observation*. In Imperfects and Imperatives with — this becomes — (long Qametz) before suffixes; e.g. **שָׁלַח**; **וַיְלַבֵּשֵׂנִי**, **וַיְלַבֵּשֵׂנִי**.

- p. 100, l. 7. Read *Obs.* With the infinitive the objective verbal suffix is almost confined to the 1st person sing. Otherwise the possessive form is used for the object.
- p. 107, l. 15. Add, Hence we may distinguish between לְקַחַת (*to take*) and לְקַחַת (*Ezek. xxii. 12, Ginsburg, thou hast taken*).
- p. 119, bottom line. נִיְשָׁרֵנָה. This stands for נִיְשָׁרֵנָה. The first ' is instead of ח, as regularly in Arabic.
- p. 122, bottom. Add Hiph. partic. מִפְקִיד.
- p. 144, l. 5 from bottom. בַּי אֶם. This does not mean 'if not'. It often means 'except' or 'but', or, after an oath, 'surely'.
- p. 153, l. 8 from bottom. יְרֹהֶף. A strange form of the imperf. Qal, perhaps developed from יְרֹהֶב.
- p. 155, l. 2 from bottom. rare. Add, and may be explained as really the singular ('my Maker'), the ' being part of the root.
- p. 180, l. 2 from bottom. *the semi-guttural ת.* Add, The form might be Qal or Hiphil, but the context here decides for the former.
- p. 184, l. 5 from bottom. In these books the double accent 'oleh wyōrēd („ ‘) is a stronger disjunctive than athnach, e.g. Ps. xxix. 9.
- p. 203. *Chapter V.* The young student who desires to acquire a good Biblical style in Hebrew is advised to omit pp. 203-213, and pp. 216-226.
- p. 217, bottom line. For צָלֵה read הַצָּלֵה.
- p. 224, l. 6 from the bottom of the Hebrew. המוקום, the Place, i. e. God.
- p. 270, l. 4 from bottom of Table. בְּרֻבָּת. Observe the *Dagheš lene* in the ב of the construct singular only.



PART I.

ORTHOGRAPHY.

LESSON I.

ON READING HEBREW.

1. Words and Sentences in the Hebrew Language are **written and read from right to left**.

Thus, the word we should read as LOT, would in Hebrew be written TOL; HAM, M_h; KORAH, H^oRK.

2. From the examples given above it will be gathered:—

(a) That the Consonants are always written on the line;

(b) That the Vowels are written, sometimes on the line, sometimes above, and sometimes below it.

(c) That the Consonant standing immediately to the right of, below (to the right), or immediately above the Vowel, is *first* sounded, and the Vowel *after* it.

3. The Hebrew Alphabet consists of 22 letters, all of which are **Consonants**. There is no distinction between *capital* and *small* letters.

4. Originally Hebrew was written without vowels, but later, for the more accurate preservation of Hebrew literature, at a

time when Hebrew was ceasing to be a spoken language, a system of signs was introduced to fix the vowel-sounds (§ 17). These signs, which are the vowels, or rather *vowel-points*, are placed (as we have seen) *below*, *above*, or *in* the letters after which they are sounded.

5. The vowel-sounds are **ten** in number, viz. :—

A long, as *a* in *father*.

E long, as *a* in *fate*.

I long, as *ee* in *feel*.

O long, as *o* in *foam*.

U long, as *oo* in *food*.

A short, as *a* in *lad*.

E short, as *e* in *pen*.

I short, as *i* in *pin*.

O short, as *o* in *pond*.

U short, as *u* in *but*.

6. *A* long and short, *E* long and short, *I* long and short, *O* short, and *U* short are all written *below* their consonants.

As *Haran* NR_aH ; *Debir* RBD_i_e ; *Joktan* NTKJ_o, etc.

7. *O* long is written *above*, and immediately to the left of its consonant; and *U* long *inside* the consonant *Vav*, corresponding to our English *v*. Sometimes also the *O* long stands above the consonant *Vav*.

8. When *U* long stands within *Vav*, or *O* long above *Vav* not having another vowel below it, this consonant *Vav* is **silent**, and only the *U* or the *O* is audible.

Thus, *Ruth* is written HTVR ; *Lo*, VL^o.

9. But when the *Vav* has not only a long *O* above it, but another vowel-point either (1) *below* or (2) *before* it, it is sounded as *V*, and takes its true place as a consonant, being pronounced before the vowel standing under it.

Thus, *Koveh* is written HV_eK^o.

Exercise i.

[The student must remember that each *line*, as well as each *word*, is read from right to left.]

Write as in English :—

.ZVB 7 .GG 6 .NS^o 5 .RN_e 4 .LB_e 3 .ND_a 2 .RB_a 1
 .NVMRH_e 12 .HPZM 11 .DRMN^o 10 .RBH_e 9 .HRK^o 8
 .LGLG 17 .BVGS_e 16 .MVHN_a 15 .HVHJ_e 14 .TVL 13
 .HHLB_a 22 .NVRBH_e 21 .HPLZ^o 20 .DVD_i 19 .HPZR_a 18
 .HRVBD_e 25 .KRB_a 24 .RZG_e 23

Exercise ii¹.

Write as the above :—

1. HaM. 2. BeN. 3. DOR (i. 8). 4. HUR (i. 8). 5. HaDaD.
6. ZUR (i. 8). 7. TaMaR. 8. SaTaN. 9. MaRaH. 10. SeNeH.
11. PeLeG. 12. NOGaH (i. 8). 13. ZaDOK (i. 8). 14. ZiKLaG.
15. MeRaB. 16. RUTH. 17. LeBaNON (i. 8). 18. SiHON (i. 8).
19. ZaLMONaH (i. 8). 20. MeRiBaH. 21. DeBiR.
22. NUN (i. 8). 23. DiBON-GaD (i. 8). 24. NeBa'T. 25. NOB (i. 8).
26. BeN-HaDaD. 27. MeNaHeM. 28. PeDaHZUR (i. 8).
29. PeDaHeL. 30. PUL (i. 8).

LESSON II.**THE ALPHABET.**

10. Subjoined is a Table of the Hebrew Alphabet. Column A gives the *form* of the letters ; B their names ; C the symbols used to represent them in the following exercises ; D their nearest English equivalent in pronunciation ; and E their numerical value.

¹ The notes in the Exercises refer to previous Lessons.

TABLE I. CONSONANTS.

A. FORM.	B. NAME.	C. SIGN.	D. ENGLISH EQUIVALENT.	E. NUMERICAL VALUE.
א	Aleph	'	(see note C)	1
ב ¹	Bêth	b, bh	b, bh	2
ג ¹	Gîmel	g, gh	g (hard), gh	3
ד ¹	Dâleth	d, dh	d, dh	4
ה	Hê	h	h	5
ו	Vâv ³	v ³	v ³	6
ז	Zayin	z	z	7
ח	Chêth	ch	ch (soft)	8
ט	Têth	t	t	9
ׁ	Yodh	y	y (j)	10
כ ¹ , final כ ²	Kaph	k, kh	c (hard), k, kh	20
ל	Lâmedh	l	l	30
מ, final מ ²	Mêm	m	m	40
נ, final נ ²	Nûn	n	n	50
ס	Sâmech	s	s	60
ׂ	Ayin	'	(see note C)	70
פ ¹ , final פ ²	Pê	p, ph	p, ph	80
ׂ, final צ ²	Tsâdhê	š, ts	z, ts	90
ׁ	Qôph	q	k	100
ׂ	Rêsh	r	r	200
ׁ or שׁ	Shîn or Sin	sh, s	sh, s	300
ׂת ¹	Tâv	t, th	t, th	400

¹ For special properties of these six letters, see Lessons III and IX.² See Lesson IV. ³ Often written *Wav* or *Waw* (the German *w*).

Notes on various Letters.

A. The *ch* sound of *Cheth* is always soft and sharp; pronounced as that in the Scotch *loch* or the German *mich*. *Gimel* (*g*) is always hard, as in *gale*; never soft, as in *gem*.

B. The student should distinguish carefully the forms of the following letters:—

ב Beth and **כ Kaph.** The *Beth* is squared, the *Kaph* rounded.

ג Gimel and **נ Nun.** The under-stroke of the *Gimel* is broken, while that of the *Nun* is joined at right angles to its perpendicular side.

ו Vav and **ז Zayin.** The upright stroke of the *Vav* is straight, while that of the *Zayin* is twisted. **ׁ** final goes below the line.

ה He and **ׂ Cheth.** The left perpendicular stroke of the *He* is divided from, while that of the *Cheth* is joined to, the rest of the letter.

daleth and **resh.** The *Daleth* is squared, the *Resh* rounded.

ש Shin and **ׁ Sin.** These are regarded as one letter. When the dot above stands on the right-hand side, the letter is *Shin*, and sounded *sh*; but when this dot is on the left-hand side, the letter is *Sin*, and pronounced *s*. Thus **ׂשׁ Shalah**, is read *Shalah*, but **ׂשׁ Salah**.

C. The two letters **א Aleph** and **ׁ Ayin** have no true equivalent sound in English, and are practically unsounded. In transliteration they are represented by the smooth breathing ' (*spiritus lenis*) for **א** (except when it quiesces in a vowel, see Lesson X), and by the rough breathing ' (*spiritus asper*) for **ׁ**.

D. *Ayin*, according to the pronunciation of some nationalities, has a nasal sound, approaching gn or ng, while the LXX makes it **Γ** (*g*) in the word **אָמֹרָה Amorah** (*Gomorrha*). But by English scholars *Ayin* is very often left unpronounced. In fact, there can now be laid down no exact distinction of sound between the letters *Aleph* and *Ayin*, though undoubtedly such distinction originally existed.

LESSON III.

OF THE ASPIRATES.

11. The six letters marked (¹) in column A of the Alphabetical Table, viz. בּ, גּ, דּ, כּ, פּ, and חּ, may be sounded in two different ways :—

(a) When no dot stands in them, they are pronounced with a faint aspiration. In this case, *Beth* is pronounced *Bheth* (the *b* sound being aspirated as *bh*, nearly =*v*). *Kaph* loses its hard sound, and becomes *Khaph* (*kh* soft, almost as in *Cheth*). *Pe* is *Phe* (*ph* instead of *p*). *Thav* has the *th* sound, as in the English *thought*. The omission of the dot in the two letters *Gimel* and *Daleth* softens the *g* and *d* to *gh*, *dh*, but the difference in sound is hardly perceptible.

Thus, בַת is *bath*, but בָת vath; כֵי is *khi*, phi.

(b) When the dot, known by the name of **Daghesh Lene**, stands in one of these six letters, the consonant loses its aspiration. And in this case *Beth* is *b*; *Kaph*, *k* or *c* hard; *Pe*, *p*; *Thav*, *t*.

The dot is generally found standing in one of these six letters at the **beginning**, **not at the close** of a word or syllable; but see § 25 d (2).

12. Hebrew grammarians, in order to aid students in remembering these changes, have combined the six letters into the mnemonic word **Beghadhkephath**, in Hebrew characters, בְגַדְחַקְפָת.

Exercise iii.

Read and put into English characters the following :—

1. אָבָה: 2. גָּדָר: 3. הָרָה: 4. דָּרָה: 5. לָבָן: 6. בָּנָה:
7. אָלָה: 8. אָסָא: 9. דָּוִד: 10. נָדָב: 11. נָרָה:
12. סָדָר: 13. שָׁרָה: 14. צָלָקָה: 15. נָתָן: 16. כְּרָמֵל:
17. אֲרוֹנָה: 18. יְהֻוָה: 19. רָשָׁה: 20. עַתָּה: 21. פָּתָחָה:
22. יְשָׁרָאֵל: 23. שְׁלָמָה: 24. צָרָה:

Exercise iv.

Put into Hebrew characters, as the above:—

1. DaN.
2. RaBh.
3. QISh (i. § 19 B).
4. SaRaH.
5. BeN.
6. ShaRON (i. 8).
7. MeTh.
8. DaQ.
9. HaGhaH.
10. TheRaH.
11. RaChaBh.
12. KOR (i. 8).
13. GiLGaL.
14. DaViDh.
15. MoSheH.
16. BaRaDh.
17. GaMaL.
18. DaMeSheQ.
19. TaRaDh.
20. JaBhaL.
21. VaV:
22. ZaYiN (i.).
23. CheBhRON (i. 8).
24. LUDh.
25. NUN.
26. PaRaSh.
27. \$aDaQ.
28. QaLaL.

Exercise v (Reading).

We give here a few verses written in Hebrew Consonants, with interlinear pronunciation of the words. The student must be careful to distinguish the difference of sound caused by the presence or absence of *Daghesh Lene*. Each syllable must be fully sounded, and the vowels pronounced according to Lesson I. 5. The transliteration is according to column C of the Table in Lesson II (p. 4).

1.	בְּרֵבֶר אָדָנִי שָׁמַיִם נְעִשְׂוָן	^o _a ^o _e ^o _i ^o _a ^o _a ^o _a
	na-'asu sha-mayim Ado-nai bi-dhebhar	1.
2.	גָּר אֲנֹכִי ; קִי גָּר אֲנֹכִי	^o _e ^o _a ^o _i ; ^o _e ^o _a ^o _i
	'a-nokhi gher ki ; 'a-nokhi ger	2.
3.	דָּוֶר לְדוּר . הַלְּפָה נְפָשִׁי	^o _e ^o _a ^o _e ^o _a ^o _i
	naph-shi da-lephah ledhor. dor	3.
4.	כִּי זָכַר אֶת דְּבָר קְדָשׁוֹ	^o _i ^o _a ^o _e ^o _a ^o _e
	kodh-sho dhebhar 'eth zakhar ki	4.
5.	פִּי פֻּעָרָתִי וְאַשְׁאָפָה	^o _i ^o _a ^o _a ^o _e ^o _a
	va'esh'aphah pha-'arti pi	5.
6.	תַּעֲתִי כְּשֵׁה אָבֶד	^o _i ^o _e ^o _e ^o _i ^o _a
	'obhedh kesh ta-'ithi	6.

Exercise vi.

Write in English characters (Table I, column C):—

1. גֹּמֶר :
2. מְגֹנָג :
3. כּוֹשֶׁ :
4. חַת :
5. עַבְד :

6. פֶּלְגָה : 7. רִקְלוֹה : 8. אַבְיָה : 9. גְּדָבָה : 10. תְּתָהָת : 11. גְּתָה :
 12. גְּרוּעָה : 13. בְּצָרָה : 14. גְּרָה : 15. תְּרֻלָּעָה : 16. צְבָאָה :
 17. בְּלָעָה : 18. דְּרוּדָה : 19. תְּפָלָה : 20. אַשְׁבָּלָה : 21. גְּרָמִיָּה :
 22. פְּתָרוֹסָה : 23. יְפָלָטָה : 24. צְוֹפָחָה : 25. בְּכָרָה : 26. פְּנָהָה :
 27. כְּנָעָןָה : 28. תְּרַשִּׁישָׁה : 29. פְּרָסָה : 30. טְפָלָה : 31. קְדָרָה :
 32. מְקָרָה : 33. עֲבָדוֹתָה : 34. אַתָּה : 35. בְּיָרָהָה : 36. קֵיָה :
 37. פְּשָׂעֵיָה : 38. אַבְיָה :

LESSON IV.

OF FINAL AND 'DILATABLE' LETTERS.

13. The five letters marked (2) in column A of the Alphabetical Table assume a different form when they stand at the end of words, where (as Finals) they are thus written: *Kaph* (ק); *Mem* (ם); *Nun* (נ); *Pe* (פ); and *Tsadhe* (צ).

14. The difference in the form of the Finals is of great service to the student. For, standing as they always do at the end of words, they serve as landmarks in passages where whole lines are written without any break in the letters.

15. Like *Beghadhkephath*, the Finals are combined into one word by Hebrew grammarians, who term them *Kamnephets*, in Hebrew characters בְּמִנְפֵץ.

16. Certain letters are enlarged where necessary to fill out a line, as words cannot be divided. These *literae dilatabiles* are א ה ל ס ת.

EXAMPLES.

מ and מ . . . עַמְلָה, 'amel, a labourer; . . . עַם, 'am, people.

נ and נ . . . אֲנִי, 'ani, I; . . . עֲנָן, 'anan, a cloud.

פ and פ . . . אֲפֹוד, 'ephodh, an ephod; . . . אֲפָה, 'aph, a nostril.

צ and צ . . . עַצְחָה, 'esah, counsel; . . . עַצְעָה, 'es, a tree.

Exercise vii.

Write in English characters:—

1. בְּדָל : 6. הַמֶּלֶךְ : 2. כְּפָר : 3. גָּזָב : 4. כְּפָר : 5. מִזְבֵּחַ : 6. מִלְּאָדָה :
7. לְדָבָר : 8. דְּרָרָה : 9. בְּתֹרֶךְ : 10. שְׁם : 11. הוּא :
12. קְצֵף : 13. נְתָנָה : 14. אֲלֹהָה : 15. זְמָרָה : 16. קְצֵף :
17. חַזְקָה : 18. בְּצָעַק : 19. פְּצָעַק : 20. אֲדָם : 21. דְּמָם :
22. שְׁפָנוֹן : 23. אֲרָצָה : 24. חַלְצָה : 25. אֲלֹהִים : 26. לְבָנָן :
27. יְרָחָן : 28. עֲרָךְ : 29. שְׁלָף : 30. תְּכִינָה :

Exercise viii.

Write in Hebrew consonants:—

1. RaKh. 2. LeKh. 3. BaKh. 4. LaMeKh. 5. HOLeKh
(i. 8). 6. YaDeKh. 7. ShaM. 8. QUM (i. 8). 9. QeDeM.
10. PeN. 11. LaHeN. 12. HaMON (i. 8). 13. NUPh (i. 8).
14. ToPh. 15. TaPhaPh. 16. Ba\$as\$. 17. QaMe\$. 18. BeN.
19. 'aDhaM. 20. BaYOM (i. 8). 21. Be SheM. 22. KoReM.
23. SheLaLaM. 24. TaRaPh. 25. YeLeKh. 26. MaYiM.
27. YaYiN. 28. 'aLePh. 29. SaMeKh. 30. PeRe\$.

LESSON V.**OF THE LONG VOWELS.**

17. While Hebrew was a living language, only the consonants were written. But the three typical vowel sounds, A, I, U, were *sometimes* indicated by the three consonants נ, י, ו. It was not until about the seventh century of the Christian era that the present vowel system was invented by the Jewish doctors (Massoretes, from *Massorah*, 'tradition').

18. The Hebrew vowels are expressed by external signs written under, over, or within the consonants. In cases where the Massoretes found the vowel already indicated by a consonant (§ 17), they still added their own vowel-sign. Hence it happens that in the present printed text of the Bible certain of the

vowels are found in two forms: (1) with a consonant, **scriptio plena**; (2) without a consonant, **scriptio defectiva**. These vowels are *long e, i, o, and u*.

19. There are **ten** vowel sounds, five long and five short.

Long Vowels.

1. Qāmets ($\bar{\cdot}$) = $\left\{ \begin{array}{l} \bar{a}, \text{written } below \text{ the consonant} \\ \quad \text{after which it is sounded, as} \\ \quad \text{גָּד Gad.} \end{array} \right.$
2. Tsērē ($\underline{\cdot}$ or $\underline{\cdot}$) . . . = $\left\{ \bar{e}, \text{written } below \text{ its consonant, as} \\ \quad \text{גֵּר ger, בֵּן ben.} \right.$
3. Long Chīreq (\cdot or \cdot) = $\left\{ \bar{i}, \text{written } below \text{ its consonant,} \\ \quad \text{and generally followed by } \cdot, \\ \quad \text{which in such a case is silent,} \\ \quad \text{and termed quiescent (p. 5,} \\ \quad \text{Note C), as יִל li.} \right.$
4. Chōlem ($\dot{\cdot}$ or $\dot{\cdot}$) . . . = $\left\{ \bar{o}, \text{written } above \text{ and immediately} \\ \quad \text{to the left of the consonant} \\ \quad \text{after which it is sounded;} \\ \quad \text{often combined with a quies-} \\ \quad \text{cent Vav. Thus, כֹּה koh, מֹיְם} \\ \quad \text{yom. But the Vav must be} \\ \quad \text{sounded (1) when another} \\ \quad \text{vowel stands below it, as קֹוֶה} \\ \quad \text{qoveh; or (2) when any vowel} \\ \quad \text{or a certain point called } Sh'va \\ \quad \text{is under the consonant imme-} \\ \quad \text{diately preceding, as נַיְם 'avon.} \right.$
5. Shūreq (\cdot or \cdot) . . . = $\left\{ \bar{u}, \text{written } inside \text{ a Vav, which} \\ \quad \text{is quiescent. But the Vav} \\ \quad \text{with a dot is double v (\$ 34),} \\ \quad \text{and not } u \text{ when another vowel} \\ \quad \text{stands } below \text{ it or } before \text{ it,} \\ \quad \text{e.g. וַיְיָ 'ivver. In every other} \\ \quad \text{case the Vav with a dot inside} \\ \quad \text{it is } u, \text{ as נַיְהָ hayu.} \right.$

Notes on the Long Vowels.

A. For the pronunciation of the vowels the student must carefully refer to § 5. In transliteration the circumflex ^ over a vowel denotes that it is followed by its homogeneous semi-vowel.

B. Of the five long vowels three (*a, e, i*) are written below their consonants; one (*o*) above (often accompanied by a Vav quiescent); and one (*u*) inside a Vav quiescent. The alternative form — is rare. The vowel ī is frequently, and ē more seldom, accompanied by a quiescent '.

C. Thus four of the vowels have two forms :

Fully written	{	ê	ׁ	i	ׁ	ô	ׁ	û	ׁ
Defectively written .	}	ē	ׂ	ī	ׂ	ō	ׂ	ū	ׂ

D. The dot on ש represents also a *Chôlem*, to be sounded before the *sh*, when the consonant immediately preceding it has no vowel-point, as מֹשֶׁה *Mosheh* (Moses).

E. The dot on ש likewise represents *Chôlem*, to be sounded after the *s*, when no vowel stands below this *Sin*, as שָׁנָא *sonē* (enemy).

F. ש (with two dots above it) is *Shō*, when no vowel stands below it, as שְׁנֵה *shōneh*; and ōs when the consonant immediately preceding has no other vowel-point, as עַשְׁתָּה *ōseh*.

G. When a Vav, accompanied by *Chôlem*, is audible, this vowel (ô) is sounded after the Vav if another vowel immediately precedes; before it if another vowel immediately follows, e. g. עֲזָה קָרָה (cf. Laws of Syllables, § 44 sqq.)

Exercise ix (Reading).

- | | |
|----------------------------------|---|
| 1. בַּי לֹא כִּין בִּיתִי : | 2. קָרְמִי אָוָרִי בַּי בָּא אָוָרְךָ : |
| 'ôrêkh bha kî 'ôrî qâmi | 2. bêthî khêñ lo kî 1. |
| 3. כָּל קוֹרָא : | 4. גַּר אֲנָכִי : |
| 5. יְבַשׁ חַצִּיר נְבָל צִיָּחָ: | 5. 'anokhi gér 4. qôrê qôl 3. |
| 6. חָבֵר אָנִי : | 7. שִׁירֵי לוֹ שִׁיר : |
| 8. רָאִיתִי רְשֻׁעַ עַרְיוֹן : | 7. 'âni châbhêr 6. |

Exercise x.

Write in English characters :—

1. גָּדֶד :
 2. בְּדֵד :
 3. חַמֵּם :
 4. שָׁמֵם :
 5. מָה :
 6. בָּרָה :
 7. יְבָה :
 8. צְבָא :
 9. רְגִעה :
 10. יְשָׁן :
 11. עַז :
 12. לְדָר :
 13. שֵׁד :
 14. פֵּי :
 15. קִישׁ :
 16. תִּיזָּה :
 17. לוֹ :
 18. מַצָּה :
 19. כָּל :
 20. לֹוט :
 21. אֲתָה :
 22. קָרוֹץ :
 23. צָאן :
 24. קְרוֹב :
 25. בּוֹשָׁה :
 26. שֻׁזְבָּה :
 27. פּוֹתָה :
 28. סְגּוֹר :
 29. מְשָׁה :
 30. גְּדוֹלָה :
 31. אַנְכִּי :
 32. לְשׁוֹן :

Exercise xi.

Write in Hebrew:—

1. Dān. 2. Shēm. 3. Rûth. 4. Qôph. 5. Qîsh. 6. Gâr.
 7. Hêñ. 8. Lô'. 9. Sûš. 10. Hâyâh. 11. Shîn. 12. Sin.
 13. Lâkh. 14. Shâlôm. 15. Nûn. 16. Vâv. 17. Mô\$.
 18. Yôshêbh. 19. Gâdhôl. 20. Qûm. 21. Yôm. 22. Shômêr.
 23. Bî. 24. Bânîm. 25. Dâbhâr. 26. Shûr. 27. Bêñ. 28. Chôm.
 29. Hâyû. 30. Pôqêd.

LESSON VI.

OF THE SHORT VOWELS.

20. The short vowels are five in number, viz.:—

Notes on the Short Vowels, etc.

A. All the short vowels are written below their consonants.

B. Three defects in the vowel system must be noted:—

(1) *Qamets* (*a* long) and *Q. chatuph* (*o*) are alike in form, and can only be distinguished by certain rules, for which see Lesson XII. Till then the sign — will always stand for *Qamets* (*a* long), except where a special note or translation is given.

(2) The sign of short *i* — may also stand for long *i*. But long *i* is most frequently written with a *quiescent* '.

(3) *Shureq* (*u* long) and *Kibbutz* (*u* short) may both be expressed by —. But *Shureq* is rarely so written, and the laws of Lesson XI readily prevent confusion.

C. *Aleph* and *Yodh* are *quiescent* (i.e. not sounded) when they are not marked with a vowel-point (Lessons II C and X). Their presence, however, in such cases is necessary, to mark the *root* of the word, even though they may not be audible. So הָהֵן is *hu*, he (not *hua*) ; הִיאֵן *hi*, she (not *hia*) ; עַלְיָאֵן *ulai*, perhaps (not *aülai*) ; שָׁאַלְיָהֵן *Shaul*, Saul (not *Sha-a-ul*). Of course the *Vav* quiesces in like cases in *Cholem* and *Shureq*.

D. Diphthongs. *Yodh* preceded by *a*, whether *long* or *short*, forms the diphthong *ai* (pronounced *eye*), as יָחִיא *chai*, living ; preceded by *e long* or *short*, *ei* or *ey* (pronounced *eh*), as אֵין *eyn*, not ; אֵיֶה *gey*, valley ; preceded by *o long* or *short*, *oi*, as הוֹיִה *hoi*, ho ! הוֹיָה *goi*, nation.

E. *Vav* preceded by *a long* or *short* is *av*, as עַוְּ *Vav* ; preceded by *e long* or *short*, *ev*, as שְׁלֵוּ *shelev*, peace, happiness ; preceded by *āy*, *āyv* (pronounced *āv*), as קְלֵיוּ *kēlayv*.

F. Except in the cases under D each vowel must have its full sound, and be syllabled. The English *hair* would be *ha-ir* ; *bear*, *be-ar* ; *maintenance*, *ma-in-tē-nan-ce*, etc.

Exercise xii (Reading).

1. עַל־יָד : 2. אֶרְגָּה : 3. מִן : 4. חָקָה : 5. טָחָה :
 'tuchāh 5. choq 4. min 3. 'eregh 2. 'al-yadh 1.
6. הַלֵּךְ : 7. תָּמִים : 8. וְפִעָּל : 9. עֲשֵׂה־לָהּם :
 'asēh-lāhem 9. uphō'el 8. tāmim 7. hōlēkh 6.
10. אֶרְדָּמְתִּי : 11. אֲנֹכִי לִיהְוָה אֲנֹכִי אֲשִׁירָה :
 'āshirāh 'anōkhi laYHvH 'ānōkhi 11. 'ad-māthai 10.
12. מִגְּנָן אָם יְרֹאָה וְרָמָח : 13. מִים שָׁאַל חֶלְבָּתְנָה :
 nāthānāh chālābh shā'al mayim 13. vārōmach yērā'eh 'im māghēn 12.
14. עַל־דֶּרֶךְ שִׁיחָה : 15. אֶרְץ רַעַשָּׁה גַּם־שְׁמִים נְטָפִים :
 nātāphū shāmayim gam rā'ashāh 'eres 15. sichū 'al-derekh 14.

Exercise xiii.

Write in English characters:—

1. שָׁוֵימָר : 2. אֵין : 3. אֶרְצָה : 4. אֶת מֵי יוֹרָה דִּעָה :
 5. זֶה יֹאמֶר לִיהְוָה אָנִי : 6. פֶּלֶא יוֹעֵץ אֶל שְׁרַשְׁלָוֹם :
 7. יְשַׁׁחַד אֵין שְׁנִי גַם בֵּן וְאֵחֶזְקָה אֵין לוֹ : 8. יְשֻׁבוּ עַל
 עַקְבָּךְ : 9. כִּי בָּעֵר אֲנֹכִי מְאִישָׁה : 10. אֶת־כְּלַיְזָה רָאִיתִי :
 (kol)

Exercise xiv.

Write in Hebrew, with short vowels:—

1. Bath. 2. Mah. 3. Reghel. 4. Gan. 5. Lechem. 6. Rabh.
 7. Min. 8. Sheleg. 9. Deleth. 10. Pethach. 11. Qesher.
 12. Zeh. 13. Raq. 14. Gam. 15. Kol. 16. Mesheq. 17. Qeren.
 18. Peredh. 19. Neghedh. 20. Mechqor. 21. Yachadh.
 22. Meteq. 23. Derekh. 24. Miqveh. 25. Methegh.
 26. Na'al. 27. 'Ayin. 28. Pegha' (y). 29. \$edeq. 30. \$ar.
 31. Sheqel.

LESSON VII.

OF SHEVA SIMPLEX OR SIMPLE SHEVA.

21. The **final consonant** of a word is generally **unpointed**, e.g. **בְּבָרֶךְ**. Every other consonant (not quiescent, Lesson X) must have either a vowel or a sign to indicate the absence of a vowel.

22. This sign, viz. —, is called **Sheva**; and is indicated in the following exercises by a small e above the line, e.g. **דְּבָרֶךְ** *d^ebhar*.

23. This Sheva signifies either (a) the **end** of a syllable, or (b) the **beginning** of a syllable. In the first case it is termed **Silent Sheva**, from the fact of its being inaudible; in the second case **Vocal Sheva**, from the fact of its being audible as a very short *e*.

Thus, **אַפְרִים** is *'eph-ra-yim*, but *Re'u-bhen*.

24. It thus becomes important to determine when a Sheva is vocal and when silent. The answer to this question is involved in the doctrine of syllables (Lesson XI). The following rules may, however, be given for guidance.

Sheva is vocal, and therefore audible (as *e*) :—

(1) At the **beginning** of words, i.e. when it stands under the first consonant, as **כֵּלִי** *keli*.

(2) In the middle of words, when it stands under the **first consonant** of a **new syllable**. This occurs—

(a) After a **long vowel** not marked with any accent, as **נִינְוָה** *Ni-neveh*.

(b) After a perpendicular line standing to the left of a vowel, called **Methegh**, as **אֲבָלָה** *'a-bh^{eh}lah*.

(c) When the **preceding consonant has a Sheva**, as **אַשְׁלִין** *'ash-q^elon*.

(d) Under letters containing the dot called **Daghesh** (Lessons III, IX), as **דָּרְקֵמָן** *Dar-k^emon*; **קִטְלָעַ** *qit-l^elu*.

(e) After a so-called **slight vowel** (Lesson XV), as בְּלִבְרָה *bi-dhebhar*.

(f) When **Beghadhkhaphath** follows, unmarked by *Daghesh Lene*, as לְבָנָן *Lebha-non*; בְּדִין *bi-d'ghath*.

25. **Sh'va** is silent, and only acts as **divider of syllables**:—

(a) When the vowel preceding is a short one, as אֲחַאב *Ach-abh*. **Except** when a *Methegh* (§§ 66, 67) stands to the left of that vowel, as in לְהִיוֹת *li-h'yoth*, or the short vowel preceding is a slight one.

(b) After an **accented long vowel**, as תְּקַלֵּנָה *Tekkalelnah*.

(c) When two Shevas come together, the **first is silent**, and the **second vocal**, as סִפְרָכֶם *siph-rekhem*.

(d) Sheva may in two cases stand at the **end** of a word, and then is always *quiescent*: (1) If the word ends in Kaph, as מֶלֶךְ *me-lekh*; (2) If the word ends in two unpointed consonants both take silent Sheva, as קְטֻלָּת *qa-talt*.

(e) Sheva is also silent *before* a Daghesh, i.e. when it stands under the consonant immediately preceding that having a dot in it, as מַעֲבָרוֹת *ma'-b'roth* (§ 49).

Exercise xv (Reading).

1. לְאַסְף :	2. נִשְׁמָרוּ בַּעֲינֵן-דָּאָר :	3. אִם אַשְׁפְּחַךְ
'esh-ka-chekh 3.	bh ^o 'en-do'r nish-m ^o du 2.	l ^o a-saph 1.
4. יְרוֹשָׁלָם תִּשְׁכַּח יְמִינִי :	5. בְּנֵימִין זָאָב יְטֻרָה :	6. גּוֹיִם לְאוֹרֶה וּמְלָכִים לְנִגְהָה וּרְחָה :
yit-raph z ^o ebh Bin-ya-min 4.	y ^o mi-ni tish-kach Y ^o ru-sha-laim	z ^o no-gah u-m ^o la-khim l ^o o-rekh gho-yim v ^o ha-lekh 5.
7. נְפָשִׁי יְשֻׁבָּב יְנַחַנִּי בְּמַעֲגָלִי-צְדָקָה לְמַעַן שְׁמוֹ :	8. עֲבֵדִי אַתְּמָד-בָּבוֹ בְּחִירִי רְצַחָה נְפָשִׁי :	9. הֵן עֲבֵדִי אַתְּמָד-בָּבוֹ בְּחִירִי רְצַחָה נְפָשִׁי :
sh ^o mo l ^o ma-'an sedeq bh ^o ma'-g ^o lei yan-che-ni y ^o sho-bhebh naph-shi 6.	naph-shi ra-s ^o thah b ^o chi-ri bo 'eth-mokh 'ab-h-di hen 7.	naph-shi ra-s ^o thah b ^o chi-ri bo 'eth-mokh 'ab-h-di hen 7.

Exercise xvi.

Write in English characters, indicating vocal Sheva by a small e above the line :—

1. בָּאָרֶץ : 2. וְאַחֲרָה : 3. חִצְרֹן : 4. וּבְנֵי : 5. תְּלִמְזִי :
6. גְּשֹׁוֹר : 7. הַרְבִּיעִי : 8. יְבָחָר : 9. רְאוּבֵן :
10. זְכָר : 11. נְהֻפְנָה : 12. מְרָאָה : 13. יְרָדְפּוֹנִי :
14. וְשַׁבְתִּי בְּבֵית־יְהֹוָה לְאָרֶךְ יָמִים : 15. עֹזָה בְּצָרוֹת נִמְצָא מָאָד :
16. נִיר לְרִגְלֵי דְּבָרָךְ : 17. כְּבָוד מְלִכְוֹתָךְ יְאִמּוֹר :
18. וּמְמַשְׁלָתְךָ בְּכָל (bəkhōl) דּוֹר וּדּוֹר :
19. לְגַזֵּר יְסִיסּוֹף לְגֹזְרִים (lighəzārim) כִּי לְעוֹלָם חָסְדוֹ :

LESSON VIII.

OF SHEVA COMPOSITUM, OR COMPOUND SHEVA.

26. **Compound Sheva** is the name given to simple Sheva accompanied by one of the three short vowels, *Pathach* (֐); *Seghol* (֒); or *Qomets* (֓). Such compound is termed a **Chateph-vowel** (חַטֵּף=hasty).

27. The compound Sheva **takes the sound of its accompanying vowel**, made somewhat shorter in utterance. Hence the names in § 29. Like simple Sheva, it cannot with its consonant form a complete syllable, but can only *begin* one.

28. Compound Sheva is **chiefly found** under one of the four letters א, ה, ח, ו, which are those letters of the alphabet classed as **gutturals** (§ 58).

29. There are three forms of compound Sheva, named after the three accompanying vowels :—

(1) **Chateph-Pathach** (֐֑) sounded as very short a, as עַמְשָׂא 'Amasa.

(2) **Chateph-Seghol** (֑֒) sounded as very short e, as אַלְיָאָב 'Eliab.

(3) **Chateph-Qomets** (֑֓) sounded as very short o, as חַצְיָה Chosha.

30. In compound Sheva both the vowel and the Sheva stand under the same consonant, and are regarded as *one*, while a simple Sheva must always stand *alone* under its consonant.

31. It should also be noted that **the sign — accompanied by a Sheva is always o short** (§ 55).

Notes on Compound Sheva.

A. The student will observe that the presence of a compound Sheva generally affects the vowel-points immediately preceding in such a way as to make them become the same as that with which the Sheva is compounded, as **הַחֵל hecheli** (§ 65. c).

B. It should be carefully noted that the **compound Sheva is essentially a Sheva** conforming to the laws of simple Sheva, and **not a full vowel**.

TABLE II. VOWELS.

CLASS.	LONG.	SHORT.	SIGN.	NAME.	EXAMPLES.
A	ā	a	-	Qāmets Pathach	בָּר בָּל
E	ē ē	e	Tsērē Sēghōl	בֵּין מֶלֶךְ
I	ī ī	i	.' .'	Long Chīreq Short Chīreq	לֵין הַקְטִיל
O	ō ô	o	.' .'	Chōlem Qāmets chatuph or Qōmets	טוֹב קְטַלִּי
U	ū û	u	.' .'	Shûreq Qibbutz	קְם or קְם יְקַח
Indistinct Vowels		ə		Sheva	כְּלִי
		a		Chateph-pathach	חֲמֹר
		e	..	Chateph-seghol	אֲלֹהִים
		ə	..:	Chateph-qomets	חֲלִי
		ə	..		

Exercise xvii (Reading).

In transliteration the compound Shevas are represented by a, e (Gk. ε), o above the line.

1. חָנֹק :	2. הַחֲרֵר :	3. אַלְיָאל :	4. אַלְיָאל :
ch ^a nôkh 1.	hah ^a rârî 2.	'elîphâl 3.	'el'îl 4.
5. אַהֲלִיְקָדָר :	6. בִּימֵי שָׁמָגֶר בָּן־עֲנָת בִּימֵי יְעֵל :	7. מִיְּזָה בָּא מַאֲדָם :	8. יְבָחָר :
'oh ^a lî-yekdâr 5.	yâ'el bimê ben-'anâth Shamgar bimê 6.	mî-zeh bâ mî-adâm 7.	yibhchar 8.
9. וְנַעֲמֵן שָׁרֵצָבָא מֶלֶךְ־אָרָם הָיָה :	10. לְפָנֵי גָּדוֹלָל נָתָן יְהֹוָה תְּשֻׁוָּה לְאָרָם :	11. אַדְנֵי לְפָנֵי גָּדוֹלָל :	12. אַדְנֵי כִּיְבוֹן :
ch ^a dhâshîm 'elohîm 9.	la' ^a râm t ^a shû'âh YHVH nâthan 10.	liphe'nê gâdhôl 'ish 11.	phânîm kî-bhô 12.

Exercise xviii.

Write in English characters:—

1. נְחַמּוּ : 2. בְּעַרְבָּה : 3. הַלּוֹא : 4. אָשָׁר : 5. יְעַקְּבָּה :
6. אָנָּי : 7. חָרְבִּי : 8. בְּעַמְּלָל אָנוֹשׁ אַיִינִמוּ : 9. וְאָנִי :
- בָּעָר וְלֹא אָדָע : 10. הַאֲנָפָ-בָּנוֹ : 11. אָמָת מִאָרֶץ תִּצְמָחָה :
12. אָוְדָק אָדָנִי אַלְהִי בְּכָל (bekhôl) לִבְבֵי :
13. יְעַלְּזָ שָׂרֵי וְכָל (khôl) אָשָׁר-בּוּ : 14. מְשָׁה וְאַהֲרֹן בְּכָהָנִיו :
15. הַלּא אֱלֹהִים זְנַחְתָּנוּ : 16. אֱלֹהִים אַל-קְטַנִּי לְךָ :

LESSON IX.

OF DAGHESH LENE AND FORTE.

32. *Daghesh* is a dot or point standing within a consonant, and, according to the change it occasions, is termed **Daghesh Lene** (weak Daghesh) or **Daghesh Forte** (strong Daghesh).

33. *Daghesh Lene* is found only in the six **aspirates** בּ, גּ, דּ, כּ, פּ, נּ (*b^gghadhk^gphath*), and has the effect of **removing the aspiration** (§ 11 b). *Daghesh Forte* may occur in **any** consonant, **except the gutturals** קּ, הּ, מּ, יּ, and the semi-guttural רּ; its effect is to **double its consonant**. It is in fact a contraction: thus 'בּעַ' is written instead of 'בְּמַעַ'.

34. It will be seen by § 33 that doubt as to whether a Daghesh is *lene* or *forte* can only occur in the case of the six aspirates. The following rules will suffice to distinguish:—

- (a) The first consonant of a word cannot be doubled, and cannot therefore take Daghesh *forte* (exception in § 37. 3). Thus בּן is *bēn*.
- (b) Daghesh in an aspirate **immediately preceded by a vowel** is *forte*. Thus לּוּבּ is *libbō*.
- (c) Daghesh in an aspirate **immediately preceded by a silent Sheva** is *lene*. Thus מּוּשָׁפֵט is *mishpāt*.

35. *Daghesh Forte* in an *aspirate* is also *Daghesh Lene*, and hardens the consonant before doubling it, i. e. בּ is *bb*, not *bhb*.

36. The student will have noticed that the aspirates sometimes have Daghesh Lene, sometimes not. The following are the rules which determine its presence or absence:—

- i. **Daghesh Lene stands in a *b^gghadhk^gphath* letter—**
 - (a) At the **beginning of a sentence or division of a sentence**; also of words standing by themselves, as in vocabularies and lexicons.
 - (b) After a **closed syllable** (i. e. a syllable ending in a sounded consonant), whether in the same or a previous word, e. g. הַר נֶבֶת a *high mountain* (for נֶ see

§ 60) ; פָּלִיל־דְּבָר every word ; הַקְדִּשְׁתָּה thou hast sanctified.

(c) In the beghadhkephath letter at the end of a word which **terminates with a double-closed syllable**, e.g. קָטְלָתָה thou (fem.) hast killed ; קָחְבָּתָה thou (fem.) hast written.

ii. On the contrary, these letters are written **without Dagheš Lene** and are aspirated—

(a) In the first letter of a word when the **preceding word ends with an open syllable** (i.e. a syllable ending in a vowel or silent consonant), it being remembered that נ (see § 60) and י, although in ordinary pronunciation not audible, nevertheless always form a closed syllable, e.g. אֶצְבָּא גָּדוֹל a great army ; אָלֵיךְ בָּאתִי I have come to thee ; but שְׁמֻעָה בָּנִים a rumour about sons ; נְבוֹה גָּדוֹל a great height. But if the former of the two words is separated from the latter by a distinctive accent (see § 79) Daghesh Lene may stand.

(b) Generally **after a vowel or Sheva vocal**, whether simple or composite, e.g. אָבָּא a father ; אָכְבָּתָב I will write ; גָּבְּלָה a limit ; יְפִי beauty ; טָלְבִּים kings.

(c) In the ב of the termination בָּם and בָּן, whether preceded by a closed or open syllable. See also § 24 e.

37. The following are the **principal cases of Daghesh Forte** :—

(1) Where the same consonant occurs twice without an intervening vowel, e.g. נְתַנְנִי we have given, for נְתַנֵּנִי.

(2) Where a consonant is assimilated to the one following, e.g. יְלִין he will give, for יְנִתְנִין (Dag. lene) ; יְלִקְחָה for יְלִקְחָתָה. A good example is the definite article, perh. once הַל, now attenuated into the prefix הַ, with Daghesh in the first letter of the word to which it is prefixed : thus, the gold הַזְּהָבָה. Both these cases may be called **Daghesh Forte Compensative**.

(3) Where two words are *closely connected*, e.g. מַה־לְךָ what is it to thee ? מַה־זֹּה what is this ? This is called **Daghesh Forte Conjunctive**.

(4) Where a doubled letter is characteristic of the word's formation. Thus, from שָׁבַר *he has broken* comes *he has crushed*; from נִבְזֵר *he has become strong* comes *strong*. **Daghesh Forte Characteristic.**

38. But the reduplication is omitted, and **Daghesh Forte falls away** :—

- (a) At the end of words, with exception of נִתְחַנֵּת and נִתְחַנָּת.
- (b) With הַ, e.g. הַיָּה *the river*, for הַיָּה *and he was*, for הַיּוֹרְדִים *the river*. (Exceptions are rare, e.g. הַיּוֹנִים *the Greeks*; הַעֲלִים *the wild goats*.) Also with some other letters when they are pointed with Sheva vocal, especially נ and פ.
- (c) Always with the gutturals and ר.

Exercise xix (Reading).

Note—In this and the following exercise say whether the Daghesh is *lene* or *forte*, and explain its presence (as well as the absence of Daghesh Lene in aspirates) by the foregoing rules.

- | | | | | |
|------------------------------------|----------------|-----------------------------|---------------------------------|---------------------------------------|
| 1. גָּבָר : | 2. רַבְתָּה : | 3. אֶשְׁאָה : | 4. הַגְּנָה : | 5. אֱלֹהָה : |
| 'elleh 5. | hinnəh 4. | 'essâ 3. | rabbath 2. | gibbôr 1. |
| 6. קִוִיתִי : | 7. עַפְיוֹן : | 8. לְבִי : | 9. מִמְצָרָח - שְׁמֵשׁ : | 10. הַגִּידּוֹ הַשְׁמִימָה צְדָקוֹת : |
| mimmizrach-shemesh 9. | libbi 8. | 'immô 7. | qivvithi 6. | āqath mipp'ne 'oyēbh miqqôl 11. |
| 11. מִקְולָה אֹוֵב מִפְנֵי עֲקָת : | 12. פְּצָעָה : | 13. תַּעֲטִי נְשָׁה אָבֵד : | 14. פְּצָר : | 15. גָּלְעִינִי : |
| sidhqô hashshâmayim higgidhû 10. | râshâ 12. | p'thâ'im 13. | pâshû 14. | gal-'ênai 16. |
| 16. נִשְׁבְּחָתִי כְּמַתְּלֵב : | 17. אַבִיטָה : | 18. הַגְּנָה יְשֻׁכִּיל : | 19. עֲבָדִי יְרוּם וְנִשְׁאָה : | 20. כְּלָנִי : |
| nishikachtî 15. | ve'abbi'âtah | yaskil hinnâh 18. | le'âchôr hayYardêh 17. | kullânû 20. |
| pihem 'âlai | ta'âinû | le'âchôr hayYardêh 17. | v'nissâ yârûm 'abhdî | ta'âinû kass'ôn |
| | | | | |

Exercise xx.

See note to Exercise xix.

1. בָּא : 2. הַנֶּה : 3. אֲצָק : 4. עֲבָדִי : 5. מְשֻׁפֵּט :
6. לְגָזִים : 7. פְּשָׁתָה : 8. הַשְׁמִים : 9. וְאַתָּנָך :
10. מְשָׁא דִוְמָה : 11. הַבּוֹק תְּבּוֹק הָאָרֶץ וְהַבּוֹז תְּבּוֹז
כִּי יְהוָה דָּבַר אֶת הַדָּבָר הַזֶּה : 12. בְּשִׂיר לֹא יְשַׁתְּלִי
יְזִין : 13. כִּירְאָבוֹת מְפֻרְסָמִים נְפִתְחָהוּ : 14. אַמְרָתִי
הַגְּנִינִי הַגְּנִינִי אַל-גְּנוּי לְאַקְרָא בְּשָׁמִי : 15. פְּרַשְׁתִּי יְדִי
כָּל- (kōl) הַיּוֹם אַל-עַם סְוִירָה : 16. כִּי הוּא אָמַר
וְיִהְיֵה הוּא צִוְה וַיַּעֲמֹד : 17. מְשֻׁמְּדִים הַבִּיט וְהַזָּה :
18. קָשַׁת גְּבָרִים חֲתִים : 19. הַנֶּה קָטָן נְתַתִּיך בְּגָזִים
בָּוּוי אַתָּה מָאָד :

LESSON X.

OF THE QUIESCENT LETTERS.

39. The four letters א, ח, ו, י are often termed **Quiescent** or **Silent**, from the fact that they may be inaudible from being absorbed (quiescing) in the preceding vowel.

40. At the **beginning** of a syllable they are **consonants** with full consonantal force, e. g. הָר *hār*; וְגַם *v'gam*; יוֹם *yōm*; אָוֹר *'or* (אָ is no less a consonant because we have no English equivalent for its sound).

41. After vowels they may lose their consonantal force, being sometimes termed **semi-vowels**. Thus:—

א may be silent after any vowel sound.

ה final is silent (but see § 60); the vowel in which it most frequently quiesces is ו.

ו quiesces only in ö and ū, not in a, e, or i.

י quiesces only in i and e, not in a, o, and u. E. g. בָּא *bā*, טָבָּה *tōbh*, מָה *māh*, טָוב *tōb*, מָה *māh*, מֵה *mē*.

42. After a, e, or i, v is a consonant, e. g. וְ, וָ. The combination וּ — is pronounced av, as in שִׁבְעָה his horses.

43. The letter ' combines with a preceding a, o, or u, to form a diphthong. Thus, סְעָדִי 'susādī, גּוֹי 'gōy, גַּלְעִי 'galūy. (Some, however, maintain that in this case the ' is a consonant pronounced with a slight y sound after the vowel.)

Exercise xxi (Reading).

* when not quiescent is marked by the spiritus lenis '.

- | | | | | |
|---|--|-----------|---------------|----------|
| 1. יְאָר : | 2. יְהוּדָה : | 3. יוֹם : | 4. מִדיְנִי : | 5. אֹר : |
| 'ôr 5. | Midhyânt 4. | yôm 3. | Y°hûdhâ 2. | y'ôr 1. |
| hammal'âkhîm sh ⁿ êvayyâbhô'û 7. | bârâ bôreshith 6. | | | |
| 9. קַפְאֹו kâph ^e ô 9. | 8. פָּנִתְסָפָה bâ'vôn pen-tissâphe 8. | | | |
| 10. יְהֹהָ יִמְלֶךְ lû'elâm v'edr 10. | | | | |
| vâ'edh l ^e lâm yimlôkh YHvh 10. | bôlebh-yâm th ^e hômôth | | | |
| 11. בָּאוּ מֶלֶכִים nîlchamô : g ^e dhôlim R ^e ubhén biphelaggôth 12. | 12. בְּפֶלְגּוֹת רָאוּבֵן גָּדוֹלִים | | | |
| nilchamû m ^e lakhîm bâ'u 11. | | | | |
| 13. מִים שָׁאַל חָלֵב נָתַנָּה בְּسֶפֶל אֲדִירִים 'addirîm b ^e séphel nâthânâ châlâbh shâ'al mayim 13. | חִקְקִיְּלֵב : | | | |
| chiq ^e qê-lébh | הַקְרִיבָה חַטָּאת : | | | |
| chem'â hikribâh | | | | |

Exercise xxii.

1. אַלְפָה: 2. וְהִיחָה: 3. מֵי: 4. לְכֹה: 5. בָּא:
 6. אַפּוֹא: 7. וְאַמְרָתָ בַּיּוֹם הַהוּא אַזְכָּה יְהֻזָּה כִּי
 - אַנְפְּתָבָי: 8. מְשָׁא דּוֹמָה אַלְיָ קִרְאָ מְשֻׁעִיר שְׁמִיר
 - מִמְּה-מְלִילָה שְׁמִיר מִה-מְלִילָה: 9. בַּי כְּה אָמַר אֲדֹנִי
 - אַלְיָ: 10. נְחַמְּיו נְחַמְּזו עַמִּי יֹאמֶר אֱלֹהִיכֶם: 11. אָרוּ

מִרְזֹעַ אָמַר מֶלֶךְ יְהוָה : 12. כָּל- (kōl) הַגּוֹיִם כְּאֵין
נְגַדּוֹ : 13. כָּל- (kōl) גִּיאָ וְנִשְׁתָּא :

LESSON XI.

OF SYLLABLES.

44. For the correct reading of Hebrew, and also for the understanding of the various vowel-changes which occur in the inflexion of nouns and verbs, it is of extreme importance to master the **principles of the Hebrew syllable**.

45. The Hebrew syllable may consist of—

- (1) **A consonant + a vowel**, e.g. מִ mā, מִי mi, מִכּ māch (§ 41).
- (2) **Two consonants + a vowel**, e.g. פָּרִי p̄erî.
- (3) **A consonant + a vowel + a consonant**, e.g. לְבָבּ lebh, מִשְׁפָּט mish-pāt.
- (4) **Two consonants + a vowel + a consonant**, e.g. קְטוּלָה q̄ṭolah, קְטַלְתָּם q̄ṭal-tem.
- (5) **A consonant + a vowel + two consonants**, final only, יְשַׁתּ yēsh̄t.

46. From this it will be seen that—

- (1) **Every syllable must begin with a consonant**¹.
- (2) **The close of a syllable may be either a vowel or a consonant**.

47. Syllables are divided, according to § 46. 2, into—

- (1) **Open syllables**, or those ending in a vowel (*or silent consonant*, § 39).

- (2) **Shut syllables**, or those ending in a vocal consonant.

48. (1) The **vowel** of an **open** syllable is generally **long**; it may be short if the syllable is accented (§ 77).

(2) The **vowel** of a **shut** syllable is generally **short**; it may be long if the syllable is accented.

¹ A single exception is the vowel אַ, which in certain cases is prefixed to words instead of אֶ (and). See § 72.

(3) The vowel of a shut unaccented syllable must be short.

49. **Sheva** (simple or compound) is not strong enough to stand as the vowel of a syllable, whether open or shut.

50. *Sh'va vocal* is placed under the first of two consonants which begin a syllable, § 45. 2, 4, 6.

Sh'va silent is placed under the consonant which ends a shut syllable (unless this is the final consonant of the word, § 22), § 45. 3, 4.

Sh'va silent is placed under each of the two consonants which end a (final) shut syllable, § 45. 5, 6; cf. § 25. d. 2.

51. *Methegh* (—) is described § 66. Where it occurs in the following exercise it marks *the end of a syllable*, ‘bridling’ its vowel back from the following consonant.

Exercise xxiii (Reading).

The accented syllable where necessary is marked by ~.

1. נָא :	נְחִמּוֹ :	יָאָמֵר :	דָּבָר :	בַּמְּדָבָר :
bam-midh-bār	dab-bərū	yō-mar	na-chəmū	nā
2. נָא :	נְחִמּוֹ :	יָאָמֵר :	דָּבָר :	בַּמְּדָבָר :
chā-rāsh	nā-sakh	hap-pe-sel	kol-hag-gó-yim	yā-bhēsh
3. כָּלְהָגּוֹיִם :	חָרֵשׁ :	יְבִשׁ :	בָּלְהָגּוֹיִם :	וַיְבִשׁ :
4. יְמִיחּוֹה :	תָּאָמֵר :	לְמִיחּוֹה :	בְּזָהָב :	וְצִירָּף :
mē-YHvH	tō-mar	lām-mā	baz-zāhābh	yəraq-qə'en-nū
5. וְמַאֲלָהִי :	דְּרָכִי :	נְסָתָרָה :	וְיִתְדָּבֵר :	וַיִּשְׂרָאֵל :
6. וְמַעֲקָבָה :	וְרַקְעָנָה :	בְּזָהָב :	וְיִתְדָּבֵר :	וַיִּשְׂרָאֵל :
vəqəbh	tə-mar	lām-mā	vəz-zāhābh	yis-rā'el
7. יְמִיחּוֹה :	תָּאָמֵר :	לְמִיחּוֹה :	וְיִתְדָּבֵר :	וַיִּשְׂרָאֵל :
8. כָּלְהָגּוֹיִם :	חָרֵשׁ :	בָּלְהָגּוֹיִם :	וְיִתְדָּבֵר :	וַיִּשְׂרָאֵל :
9. יְמִיחּוֹה :	תָּאָמֵר :	לְמִיחּוֹה :	בְּזָהָב :	וְצִירָּף :
10. נְשֶׁפֶטִי :	בְּנֵפִי :	תְּמִיד :	וְתְּוֻרְתָּךְ :	מְשֶׁפֶטִי :
vethō-rā-thəkhā	bən-pi	thā-midh	thəkhab-pi	ya-'abħōr
11. לְאַשְׁלַחְתִּי :	לְלִפְנֵי :	לְאַשְׁלַחְתִּי :	לְאַשְׁלַחְתִּי :	mish-pa-ti
shā-kach-ti	lə-pn̄i	shā-kach-ti	shā-kach-ti	lō

Exercise xxiv.

Write the words in English characters, dividing into syllables by hyphens.

1. יּוֹם : 2. הַגְּדוֹלָה : 3. הַמָּם : 4. בְּאַרְץ : 5. לְלִפְנֵי :

6. אַתָּכֶם : 7. וְמִשְׁפְּטִים : 8. שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר.
 הַיּוֹם אַתָּה-הִירְדֵּן לְבָא לְרֶשֶׁת גּוֹיִם גְּדָלִים מִפְּךָ :
 9. זָכֵר יְמֹת עֲולָם בֵּין שְׁנָות דָּרְדָּר : 10. כִּי לֹא
 דָּבָר רַק הוּא מִכֶּם כִּי הוּא חַיִּיכֶם : 11. וַיַּעַל מִשְׁפָּחָה:
 מַעֲרֻבָּת מוֹאָב אֶל-הָר נֶבוּ רָאשׁ הַפְּסָגָה :

LESSON XII.

OF DISTINGUISHING QAMETS AND QOMETS (QAMETS-CHATUPH).

52. As there is only one sign (—) for both Qamets and Qomets, the student must master thoroughly the following **rules for recognising Qomets.**

53. In a **shut syllable which is unaccented** (§ 48. 3) **the sign — is Qomets** (*o* short).

There are four cases of such syllables:—

- (1) When a simple Sheva Quiescent follows the —, as in יָקְטָן *Joktan*, where the first — is *o* according to this rule (and 55), and the second *a* on account of the accent.
- (2) When Daghesh Forte follows, as רָנָנִי *ronnu*.
- (3) When the syllable is final, i. e. at the end of a word, as וַיָּהִם *vay-yā-hām*.

54. In the last two examples the student should find no difficulty in identifying — as Qomets; for רָנָנִי could not be *rān-nū* (§ 48. 3), nor וַיָּהִם *vay-yā-hām*, for the same reason. In both cases we should break the rule by reading a long vowel (Qamets) in a shut *unaccented* syllable.

55. Qomets is most frequent in words of the form יָקְטָן, i. e. where we have the sign — followed immediately by Sheva. How are we to know this — is Qomets? The word could be read in three ways: (1) *yāq-tān*, (2) *yā-q^etān*, (3) *yoq-tān*. We avoid (1) by the same rule as in § 54, but (2) breaks none of the rules of the syllable, and the student must refer to the following Note.

Note—If the sign — followed by — is Qamets (ā), it is invariably accompanied by methegh (§ 66). If there is no methegh, it is Qomets (ō). Thus we distinguish, e.g. קָטַלְהָ qā-t^lə and קָטַלְתָּה qoṭ-l^tə.

56. The sign — is ō in an **open syllable** only in the three following cases:—

(1) When Chateph-Qomets follows (Lesson VIII, Note A), as צְרוּבִים *zoh^rayim*.

(2) When another Qomets follows, as אֲהַלְדָּה *'ah^lad* 'oholka.

(3) In the two words קְדַשִּׁם *qodashim* and שְׂרָשִׁים *shorashim*.

Exercise xxv (Reading).

The references are sufficient to enable the student to distinguish between Qamets and Qomets.

- | | | | |
|--|--|-----------------|-----------------------------|
| 1. גָּלִיתָ: | 2. בְּתֵי נֶפֶשׁ : | 3. בְּצָרָה : | 4. וַיֵּצֵא מִעַם פְּרֻעה : |
| § 55. | §§ 34 b, 54. | § 55. | |
| בְּחָרִי אָתָּה : | 5. לְהַקְשִׁיבּ לְחַכְמָה אָזְנָךְ : | 6. הַעֲזֹבִים : | |
| § 55. | § 55. | § 56. | |
| אָרְחוֹת יִשְׁרָאֵל : | 7. אִם עֲנוֹת תְּשִׁמְרֵרָה מִי יַעֲמִיד : | | |
| § 53. 3. | | § 55. | |
| 8. חֲקָרְנִי אֶל וַיַּעֲרֹעַ לְבָבֵי : | 9. זֹאת נְחַזְתִּי בְּעֵנִי : | | |
| § 55. | | § 55. | |
| 10. כָּל־מִצּוֹתִיךְ אָמֵנוּה שָׁקָר רַדְפּוּנִי עֹזְרָנִי : | | | |
| | § 55. | § 53. 3. | |

Exercise xxvi.

- | | | | | |
|--|------------------------------------|---------------|-------------------------------|--------------|
| 1. בָּלָּה : | 2. חִרְבָּה : | 3. אִרְכָּה : | 4. מִרְדָּכָּי : | 5. וִיקָּם : |
| 6. חַקְּרָה : | 7. בְּצָהָרִים : | 8. סְלָעָם : | 9. וַיֵּצֵא אָדָם לְפָעָלוֹ : | |
| 10. אֲשֶׁר צִוָּה יְהֹוָה אֶת־מְשֹׁה בְּהָר סִינִי בַּיּוֹם שְׁזֹתוֹ אֶת־בְּנֵי יִשְׂرָאֵל לְהַקְרִיב אֶת־קָרְבָּנִיהם לִיהְוָה בְּמִדְבָּר סִינִי : | | | | |
| 11. לֹא תִּעֲבֹדָם : | 12. וַיַּרְגַּנּוּ בְּאַהֲלֵיכֶם : | | | |

LESSON XIII.

OF FURTIVE PATHACH, MAPPIQ, RAPHĒ, AND THE DIVISION OF LETTERS ACCORDING TO THE ORGANS OF SPEECH.

57. As in other languages, so the letters of the Hebrew alphabet are classed according to the organs of speech by means of which they are sounded. Grammarians usually enumerate five classes: *Gutturals*, *Labials*, *Palatals*, *Linguals*, and *Dentals*.

58. The *Gutturals* are—**ח**, **כ**, **נ**, **ע**, and **ר** (not strictly a guttural, but often treated as such).

The *Labials* are—**ב**, **ו**, **מ**, **פ**.

The *Palatals* are—**ג**, **י**, **כ**, **ך**.

The *Linguals* are—**ד**, **ט**, **ל**, **נ**, **ת**.

The *Dentals* or *Sibilants* are—**ז**, **ס**, **צ**, **שׁ**.

59. It has been seen that the Gutturals never admit of Daghesh, and that they take a compound Sheva instead of simple Sheva vocal (Lessons IX. 33; VIII. 28). Their peculiarities are stated in convenient form in Lesson XIV.

60. **ה**, when standing alone at the end of a word, is Quiescent (§ 41). But when **ה** at the close of a word should be audible, there is found in it a dot resembling Daghesh (**ׁ**). This is termed **Mappiq**, and serves the double purpose of strengthening the sound of the letter, and in some instances of distinguishing words of the same form.

Thus, while **ארץ** 'är-\$â would mean *to earth*, **ארץׁ** 'är-\$āh would signify *her land*.

61. **Raphē** is a small line above a letter, marking the absence of Daghesh or Mappiq. It is very seldom used in modern editions of the Bible, but is inserted in Dr. Ginsburg's (1894).

62. **Furtive Pathach** is a Pathach found under one of the three Gutturals **ה** (with Mappiq), **נ**, or **ע** **at the end of a word** and **after a long vowel**. It is pronounced *before* the consonant under which it stands, has a weak or stealthy sound (hence its name), and does not form a separate syllable.

Thus, **גבּוֹהַ** ga-bhoăh, **רוּאֵחַ** ruăch, **רְאֵדָ** rēăd' (Lesson II, Note C).

63. The long vowel-sound preceding Furtive Pathach may be **any one except a.**

64. When in the process of inflexion a word is lengthened by adding another syllable, Furtive Pathach disappears. Thus, רֵיחַ reach, with the added syllable רִיחַ־ becomes רִיחַי rēchi.

Exercise xxvii (Reading).

1. הָהָ: 2. גְּבָהָ: 3. רְוִיחָ: 4. אֲפֹרֶוחָ: 5. מְלֻקָּותָ:
malq̄oach 5. 'éphrōach 4. rūach 3. gōbhāh 2. hāh 1.
6. וַיַּכְן שֶׁם מִיְבָחָ: 7. וְאַתְּ-דָמָהָ: 8. כִּי רְוִיחַ וְרוֹהָ
YHWH rūach ki 8. v̄'eth-dāmāh 7. mīzbēach shām vayyibhen 6.
נְשָׁבָה בָּוָ: 9. וְכִנְגָּה אֲשֶׁר-מִים אֵין לְהָ: 10. עַל-הָרָ-
'al-har- 10. lāh 'en 'asher-mayim 'ukheghannāh 9. bhō nāsh̄obhāh
גְּבָהָ עַלִּי - לְהָ מִבְשָׂרָת צִוְּן הָרִימִי בְּכָחַ קְוָלָךְ
qōlēkh bhakkōach hārimi \$iyon m̄bhassereh lākh 'ali gābhōah
מִבְשָׂרָת יְרוֹשָׁלָם הָרִימִי אַל-תִּרְאָי אָמְרִי לְעַרְיָ
l'ārē 'im̄ri 'al-ti-rā-'i. hārimi Ȳrūshālāim m̄bhassereh
יְהִוָּה הָנָה אֶלְהִיכָּם:
'elohēkhēm hinnēh Ȳhūdhāh

Exercise xxviii.

1. אַתָּהָ: 2. בָּהָ: 3. הַזְכִּיחָ: 4. גְּבָהָ: 5. לְהָ:
6. קְדֻמָּהָ: 7. רְוִיחַ אֲדָנִיָּ: 8. וְנַمְּמַצְאָ חָן בְּעִינִיָּ:
וְרוֹהָ: 9. וַיֹּאמֶר יְהֹוָה לְאִידּוֹן רְוִיחַ בְּאָדָם לְעַלְמָם:
10. עֲשֵׂי-לְהָ הַטּוֹב בְּעִינֵיכָהָ: 11. לֹא יְשִׁמְעַ בְּחִיצָ
קוֹלוֹ: 12. וְהֹוֹא עַס-בָּזָוָו וְשָׁסְוִי הַפְּחָחָ: 13. גַּם רְעֵיב
וְאַזְנַת לֹא שְׁתָה מִים וַיְעַפָּהָ: 14. כִּי-גַתְתָּם יְהֹוָה צִוְּן
נְחַם בְּלַ-חֲרַבְתִּיכָּ וְלִשְׁם מִדְבָּרָה בְּעָנָן וְעַרְבָּתָה פְּנַן
וְרוֹהָ שְׁטוֹן וְשְׁמַחָה יְמַצְאָ בָּה תֹּדַה וְקֹול זְמַרָּה:
15. מְלֵפָנִי אָדוֹן חִילִי אָרֶץ מְלֵפָנִי אֶלְוָה יְעַקְבָּ:

LESSON XIV.

PECULIARITIES OF THE GUTTURALS.

65. The **characteristic weakness** of the gutturals gives rise to **certain peculiarities**, which may be thus enumerated :—

(a) The gutturals and **ר** **cannot be doubled** by daghesh forte. Where doubling would be required by the ordinary rule, the preceding vowel is lengthened by way of compensation—**ă** into **ā**, **ĭ** into **ē**, **ű** into **ō**. Thus, **יִפְאַר** *he will kill*, but **יִפְאַר** *he will adorn*; **לִפְנֵי** *he has killed*, but **לִפְנֵי** *he has adorned*; **הַבָּן** *the son*, but **הַעֲץ** *the tree*.

(b) The gutturals instead of simple Sheva vocal (sometimes also instead of Sheva silent) **take a compound Sheva**.

(c) A guttural with a compound Sheva **changes a preceding simple Sheva vocal into the short vowel of its own compound Sheva**. Thus, **בָּאָמָר** becomes **בָּאָמָּר**.

(d) A final guttural (not **ר**) preceded by any long vowel except **ă** has its sound helped by **Furtive Pathach** (§ 62).

(e) The gutturals have a decided **preference for the A vowels**.

LESSON XV.

OF METHEGH, MAQQEPH, AND SLIGHT VOWELS.

66. **Methegh** (bridle) is a short perpendicular line often found to the *left* of a vowel-point. Its office is to mark that with it a syllable ends, and that accordingly the vowel with which it stands must be pronounced with a slight emphasis or check.

67. The **usual place** of methegh is on the **syllable next but one before the tone**, provided that syllable is an *open* one, e. g. **אֶנְכִּי**, **הַאֲחָד**, **מִתְחוֹשָׁל**.

68. Methegh is also found—

(1) **Before a vocal Sheva** in the middle of a word (and thus helps to distinguish Qamets from Qomets, § 55), as **דָּרִיּוֹשׁ** *Da-r^eyavesh*.

(2) With every vowel which is followed by compound Sheva, as מְאַשֶּׁר הַתְּנִعֵּר, *ma-ash'er ha-tene'ur*.

69. **Maqeph** (binder) is a short cross-line connecting two or more words in such a manner that they are really considered one, and have **only one accent** (which is on the last word), as עַל־כָּל־גּוֹיִם 'al-kol-goyim.

70. Although two letters pointed with Sheva may stand together (1) if both are *silent*, as at the *end* of a word (§ 50), or (2) if one is silent and one vocal, e. g. תִּפְקַרְתִּי *tiph-qdu*; **this is not permissible if both are vocal**, whether simple or compound. Therefore, when, e. g., a Prefix (such as לְ l^e, to; בְּ k^e, as; בָּ b^e, in, etc.) is joined to a word whose first consonant should be pointed with vocal Sheva, **the first Sheva**—that of the Prefix—is **changed into a short vowel**, generally i. Such a vowel, taking the place of Sheva, is termed a **Slight vowel**. Thus, לִפְנֵי is *liphe'ne* (for לִפְנֵי), קִדְבְּרָה *kidhbarecha*.

Obs.—If the initial Sheva is compound, the Slight vowel of the prefix is generally the vowel of the compound Sheva.

71. A Slight vowel forms what is termed a half open syllable, and the following Sheva is vocal, which by § 36. 2. b will not take *Daghesh Lene* after it.

72. The Prefix יְ v^e, *and*, forms an exception to § 71, becoming יְ u before a word beginning with vocal simple Sheva (or one of the Labials). Thus, *and a vessel* יְכֻלִּי, not יְכַלִּי; *and a son* יְבָן, not יְבָן.

73. But if the Prefix be a guttural, the Slight vowel substituted for Sheva must be Seghol, and not Chireq, as אֲשָׁמָר.

74. If the first consonant of the word itself be one of the three gutturals נִ, הִ, כִּ, the Slight vowel must be Pathach, as נִחְתָּן. In these cases the — is silent.

75. If the word begins with יִ, with a Prefix pointed with Sheva standing before it, both the Shevas are omitted, and the יִ quiesces in long Chireq, as יִהְיֶה vI-hudhah instead of v^e-Jehudhah.

Exercise xxix.

1. וַיְהִי־עָרֵב וַיְהִי־בָּקָר יוֹם אֶחָד:
 אֶת־שָׁרָה בְּאֵשׁ אָמַר וַיַּעֲשֵׂה יְהוָה לְשָׁרָה כַּאֲשֶׁר דִּבֶּר:
 3. וְהִלְכָנוּ גּוֹיִם רַבִּים וְאָמַרְוּ לְנוּ וּבְנָעַלְתָה אֶל־הַר־יְהוָה
 וְאֶל־בֵּית אֱלֹהִי יַעֲלֵב: 4. גַּם כִּירָאֵלֶךָ בְּגַיאָה צְלָמֹות
 לְאָדָרָא רָע כִּי־אַתָּה עַמְּדִי: 5. כִּי־הוּא עַל־יְמִינִי
 יָסְדָה וְעַל־נְהָרוֹת יְכוֹנֵן: 6. לֹא יִשְׁבְּתִי עַם־מִתְּרִי
 שֹׁוא וְעַם נְעַלְמִים לֹא אָבֹא:

LESSON XVI.

OF THE ACCENTS: DISTINCTIVES.

76. We find in the Hebrew Bible, together with the vowel-points, many marks both above and below words, which (in many cases) do not materially affect their meaning or pronunciation. These are termed **Accents**, one of which at least stands on every word. They principally serve two purposes: (a) To show which syllable is to be emphasised or dwelt upon; i. e. they mark the **tone-syllable**; (b) To point out the **connection or disconnection** between the different words of a sentence.

77. The syllables accented in Hebrew are always (1) either the ultimate (most frequently), or (2) the penultimate. Should an accent be found on the antepenultimate, it may only serve as a Methegh (§ 67).

A word having the ultimate accented is termed *milra* (Chaldee,—‘from underneath’); one having the penultimate accented, *milel* (Chaldee,—‘from above’).

78. Of the two offices performed by the Accents, the second (which may be compared to that of our punctuation signs) is the more important, since through it we have a guide to the meaning of sentences otherwise obscure, or liable to misinterpretation.

79. The Accents, as signs of punctuation, are divided into two great classes: **Distinctives**, called by grammarians *Domini* (masters), marking separation or disconnection between words (as our full-stop, colon, semi-colon, and comma); and **Conjunctives**, called *Servi* (slaves), which bind words together.

80. For a complete scheme of the Accents the student is referred to larger works on Hebrew Grammar. For the present he may confine his attention to a few of the chief Distinctives, postponing to a much more advanced stage the study of those infinite subtleties of connection and disconnection of words which the ingenuity of Jewish grammarians has discerned and embodied in a most elaborate accentual system.

81. The six chief Distinctives, given in order of their separating force, are *Sillâq*, *Athnâch*, *S^eghôltâ*, *Zâqēph-qâṭôn*, *Zâqēph-gâdhôl*, and *Tiphchâ*. These are explained in the following sections. A seventh Distinctive of less importance, *R^ebhâ'* (רְבָעֵת), may be mentioned, because consisting in a mere dot above the line (—) it is liable to be confounded with the vowel *Cholem*. It mostly stands, however, where it would be impossible to sound an *o*, as in the first syllable of the word שְׁכִינַת.

82. **Silluq**, — (סִלּוֹק cessation), is a perpendicular mark like *Methegh*, on the tone-syllable of the last word in every verse of the Hebrew Bible, and thus serves to separate verse from verse. The word is followed by *Sôph-pâshûq*, : (סֻופֶ פָשׁׁע end of a verse), as in Gen. i. 1, : *הָאָרֶץ and the earth.*

The distinction between *Silluq* and *Methegh* is plain: the former occurs only in the last word of a verse, and the latter can never be on a tone-syllable.

83. **Athnach**, — (אֲתַנָּחַ respiration), stands in general on the tone-syllable of a word near the middle of a verse, and serves to divide each verse into two main clauses.

למה רגש גוים ולאםים יהגד־ריך : Ps. ii. 1.

Why raged (the) nations (Atnach)? and-peoples meditated-vanity (Silluq)?

84. **Segholta**, שְׁגַהּוֹתָא (סְנוּתָא cluster of grapes), like Seghol inverted and above the line, serves to subdivide the clause before Athnach. It occurs mostly in the longer verses, and is regarded by some as of equal power with Athnach, with which it combines to divide the verse into three main clauses. This accent is termed a **postpositive**, i. e. it can only stand on the final letter of a word, and does not therefore necessarily mark the *tone-syllable*.

I Kings xiii. 18. *And he said unto him, I also am a prophet as-thou-art* (כִּמְךָ Segholta); *and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water* (Atnach). *But he lied unto him* (Silluq). See also Gen. i. 7.

85. **Zaqeph-qaton**, צָקֵף קְטֻוֹן (צָקֵף little upright), like a sheva, but above the line, is a slight pause, equivalent to a comma, and subordinate to Athnach. It serves to further subdivide a clause between Athnach and Silluq, or Athnach and the beginning of the verse, or Athnach and Segholta. See Isa. xlvi. 1:

וְעַתָּה בְּהֵ-אָמַר יְהֹוָה בְּנֵי-יַעֲקֹב וַיַּצְרֵךְ יִשְׂרָאֵל
אֶל-תִּרְאָ כִּי גָּאֵלָתִיךְ קָרָאתִי בְּשִׁמְךָ לִי-אֶתְּחָה :

And-now thus-saith Jehovah thy-creator o-Jacob (Zaqeph-qaton), and thy-former o-Israel (Atnach), thou-shalt-not-fear, for I-have-redeemed thee (Zaqeph-qaton), I-have-called by thy-name, mine thou (art) (Silluq).

Note—The three above-mentioned accents will be inserted where necessary in the following exercises. A sign of the tone-syllable (־ or ־) will occasionally be used; but this is only a grammatical mark, not a Hebrew accent properly so called. Thus לְמִרְאֵת מֶלֶךְ *I learned*. When not otherwise specified it must be understood that the tone is *on the last syllable of the word*.

86. **Zaqeph-gadhol**, צָקֵף גָּדוֹל (great upright), used for Zaqeph-qaton where no conjunctive accent precedes. Where both Zaqeph-s occur in the same clause, that which comes first is the stronger distinctive, e.g. I Kings xvii. 17:

יְהִי אַחֲרֵ הַכְּרִירִים חָלֵה בְּנֵה-אָשָׁה בְּעַלְתָּה
הַבִּתָּה :

And-it-was after the-things these (Zaqeph-qatōn) fell-sick (Zaqeph-gadhol) the-son-of-the-woman the-mistress-of the-house (Atnach).

See also Isa. xl. 3 for an interesting instance, in which the accent determines the traditional interpretation of a doubtful passage :

קֹל קֹרֵא בַּמִּדְבָּר פָנֵי דֶרֶךְ יְהוָה :

The-voice-of one-that-crieth; In-the-wilderness prepare-ye the-way-of Jehovah. As the greater pause is on the word with *Zaqeph-qatōn*, viz. *one-that-crieth*, we must not read (with A. V. and LXX) *one-that-crieth in-the-wilderness: Prepare ye, etc.*

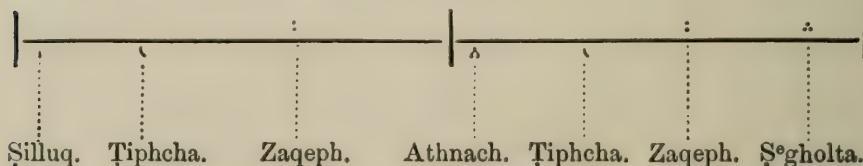
87. **Tiphcha**,  (*a handbreadth*), always precedes Athnach and Silluq, as Gen. i. 1 :

בְּרִאשִׁית בָּרָא אֱלֹהִים אֶת הַשְׁמִינִים וְאֶת הָאָרֶץ :

In-the-beginning (Tiphcha) created God (Atnach) the heavens (Tiphcha) and the earth (Silluq).

88. The word which has one of the greater Distinctive accents (especially *Silluq* and *Atnach*) is said to be **in pause**, and the vowel of the tone-syllable, if short, is often lengthened, as Gen. i. 2, *הַפִּים* for *הַפִּים* (ver. 7). Sometimes a word in pause retracts the accent from the ultima to the penultima. A *sheva* before a final tone-syllable is often in pause changed to a full vowel, and takes the accent.

89. It will now be seen in general how the accents break up a verse into clauses and sub-clauses. Confining our illustration to the accents here given, we may exhibit their position in the verse by the following diagram :



An actual example conforming to this model occurs in ver. 4 of the following Exercise.

Exercise xxx.

Point out the chief Distinctives and Metheg in the following passage. Other accents may be disregarded. But see p. 164.

GENESIS xliv. 1-8.

1. וַיֹּצֵא אֶת-אָשֶׁר עַל-בִּיתוֹ לְאמֹר מְלָא אֶת-אָמְתָתָה
הָאֲנָשִׁים אֶכְל בְּאָשֶׁר יוּכְלֹן שָׂאת וְשָׂוִים כִּסְף-אִישׁ בְּפִי
אָמְתָתָה: 2. וְאֶת-גְּבִיעִי גְּבִיע הַלְּסָה תְּשִׁים בְּפִי
אָמְתָתָה הַקְּטָן וְאֶת בְּסָף שְׁבָרוֹ וְיַעֲשֶׂה בְּדָבָר יוֹסֵף אֲשֶׁר
דָבָר: 3. הַקְּרָא אָור וְהָאֲנָשִׁים שְׁלֹחֵי הַמִּהְוָה וְחַמְרִירָה:
4. הִם יֵצֵא אֶת-הַעִיר לְא הַרְחִיקוֹ וַיּוֹסֵף אָמָל לְאָשֶׁר
עַל-בִּיתוֹ קִים רְזָف אַחֲרֵי הָאֲנָשִׁים וְהַשְּׁגָתָם וְאָמְרָתָם
אֱלֹהָם לְפָה שְׁלֹמָתָם רְعָה תְּחַת טוֹבָה: 5. הַלְוָא זֶה
אֲשֶׁר יִשְׂתַּחַ אַדְנִי בָּו וְהַיּוֹ נַחַש יִנְחַש בָּו הַרְעָתָם אֲשֶׁר
עֲשִׂיתָם: 6. וַיִּשְׁגַּט וַיַּדְבֵּר אֱלֹהָם אֶת-הַדְבָּרִים הָאַלְהָה:
7. וַיֹּאמְרוּ אָלִיו לְפָה יַדְבֵּר אַדְנִי פְּדָבָרִים הָאַלְהָה
חַלְילָה לְעַדְיוֹ מִעְשׂוֹת פְּדָבָר הָזֶה: 8. הַנּוּ בְּסָף אֲשֶׁר
מַצְאָנוּ בְּפִי אָמְתָתָה תִּנְיָה הַשְׁוּבָנוּ אֶלְיָה מִארֵץ בְּגָעָן וְאֵיך
נָגַב מִבֵּית אַרְגִּיךְ כִּסְף אוֹ זָהָב:

LESSON XVII.

OF THE RADICALS AND SERVILES.

90. The letters of the Hebrew alphabet are arranged in two great classes, the **Radicals** and the **Serviles**.

91. Grammarians have established the fact that the foundation of most words in Hebrew is **three consonants**. These are termed the **Root**, and the three consonants composing it are the **Radicals** of the **Verbal Stem**. See § 188.

92. Now certain other consonants may be put before (prefixed), added to (suffixed), or inserted in this Root, serving either (1) to form a derivative from the Root, as בְּשִׁפְטָה judgment, from שִׁפְטָה to judge; or (2) to express some *circumstance* of the Root, as Number, Gender, Case, Tense, Person, etc., as שִׁפְטִים judges, בְּשִׁפְטָה in a judge, יִשְׁפְּטֶה he will judge. Such consonants are termed **Serviles**. All the letters of the Hebrew alphabet may be used as **Radicals**, but only eleven as **Serviles**, viz. א, ב, ה, ו, כ, ל, מ, נ, ת, ש, ת, combined by grammarians into the mnemonic sentence, אַלְכֵנוּ בְּחַבְמָשָׁה to us wrote Moses.

93. Derivatives from a Root are chiefly formed in the three following ways:—

(1) By **altering the Vowel**, as Root חַטָּא to sin, Derivative חַטָּאָה sin.

(2) By **doubling a Radical**, through Daghesh Forte, as חַטָּאָה sinner.

(3) By **using a Servile**, as Root גָּדוֹל to be great or tall, גָּדוֹלָה greatness: עֲשָׂה to do, מְעֻשָּׂה a deed.

The Serviles specially used to form substantives from verbs (see § 91) are those which form the mnemonic word הַאֲמְנָתִי he'mantîv.

94. The use of Serviles to express the *circumstances* of a Root is very varied and extensive. Not only are they employed, as in other languages, to indicate the number, case, gender of Nouns, and the number and person of Verbs, but separate words, such as the conjunction *and*, various prepositions, the definite article *the*, and the possessive pronouns *my*, *thy*, etc., are represented in Hebrew by a mere prefix or suffix. Thus (by adding various serviles) we may build up a simple word into quite a complex notion, e.g. בָּן a son; add יִם=plur., בְּנִים sons; add וְ=his, מִבְּנֵי (מִ=dropped for euphony) his sons; prefix מִ=from, מִבְּנֵי from his sons; prefix וְ=and, וּמִבְּנֵי and from his sons.

95. These prefixes and suffixes will be treated in detail under Part II, ETYMOLOGY. The following incomplete list of the more frequent may help the student to begin the important task of analysing Hebrew words as they occur in any passage of

Scripture. Let him take the first chapter of Genesis and identify any of the Serviles here subjoined. The alternative forms in parentheses are explained under Part II.

Prefixes: בְּ in, לְ to, כְּ like, as, וְ (וּ) and, מְ (מָ) from, נְ (נּ) the.

For **Verbal Prefixes**, see § 194.

Suffixes: מִן, plural ending, הַ feminine ending.

For **Pronominal Suffixes**, see § 163.

For **Verbal Suffixes**, see § 194.

Exercise xxxi.

The following Exercise exhibits the frequency and importance of the Serviles. They are printed in hollow type, and are represented (as nearly as possible) by the italics in the English translation. Let the student identify them as far as possible according to §§ 92-95.

1. וְאָמַרְתָּךְ בַּיּוֹם הַהֵּוּ אָוֶרֶךְ ?הָדָה o-Lord | I-will-thank-thee | the-that | in-the-day | and-thou-shalt-say
 כִּי אָפָךְ יָשַׁב אֲפָךְ בְּנִי אָנַפְתָּךְ כִּי
 thy-anger | is-turned-away | with-me | thou-wast-angry | for
 וְתַחַمְגַּנְתִּי 2. הָגַה אֶל יְשַׁעַתִּי אָבְטָחָתִי כִּי אָפָחָתִי
 I-will-trust | my-salvation | God | behold | : and-thou-comfortest-me
 וְלֹא אָפָחָד כִּי עַזִּי וְזָמְרָתִי כִּי אָפָחָד
 the Lord | and-my-song | my-strength | for | I-will-fear | and-not
 ?הָדָה וְהִי - לְיִשְׁעָה : 3. וְשָׁאַבְתָּם - מִים
 water | and-ye-shall-draw | : for-a-salvation | to-me | and-he-was | the LORD
 בְּשַׁשׁוֹן מִתְעִינִי 4. וְאָמְרָתָם בַּיּוֹם הַיְשֻׁעָה : הַיְשֻׁעָה מִתְעִינִי
 in-the-day | and-ye-shall-say | : the-salvation | from-the-wells-of | with-joy
 הַהֵּוּ אַהֲרֹן הָלֵלְהוּ קְרָאֵב בְּשָׁמוֹן הַזְּדִיעָה
 declare-ye | on-his-name | call-ye | to-the-Lord | give-ye-thanks | the-that
 כִּי בְּעִמִּים עַלְיָלְתִּיו הַזְּבִירָה
 that | bring-ye-to-remembrance | his-doings | among-the-peoples
 גַּשְׁגַּב שָׁמוֹן : 5. זָמְרָתִי ?הָדָה כִּי גָּנוֹתָה עֲשָׂה
 he-did | excellently | for | the-Lord | sing-ye-to | : his-name | is-exalted

6. צַהֲלֵי : מִדְעָת זֹאת בְּכָל הָאָרֶץ :
 cry - thou | : the - earth | in - all | this (is) | made - known
 בְּקָרְבָּךְ גָּדוֹל כִּי צִוְּן שְׁבַת גָּדוֹשׁ יְהִי
 in-thy-midst | great | for | Zion | inhabitress-of | and-shout-thou
 : קָדוֹשׁ יִשְׂרָאֵל :
 : Israel | the-Holy-One-of

LESSON XVIII.

OF *QERI* AND *KETHIBH*.

96. The reader of the Old Testament in the ordinary Masorete editions (see § 17) will observe notes in Hebrew at the foot of the page, with an asterisk or circle above certain words in the text to which these notes refer. The most important of these indicate **various readings**, and are chiefly of two forms:

1. **Differences in copies** of the original, denoted by the Hebrew abbreviation א", standing for נסחא אחרת *another copy*. In the Psalms these notes are very numerous.

2. **Corrections of obvious errors or suggested emendations.**

97. The method of these corrections is curious. On the one hand the scribes did not venture to alter ‘one jot or tittle’—‘a yodh or a corner of a letter’—from the sacred exemplar; but on the other hand the mistake must be corrected. They therefore copied the erroneous word in the text and set down the right one in a foot-note, followed by the word ר (or the abbreviation ר), meaning *read*, the wrong word in the text being termed *written*. But as no sacredness attached to the vowels (compare § 17) the *kethibh* (i. e. the erroneous reading of the text) is pointed with the vowels of the *qerî* (i. e. the marginal emendation), and a help is thus afforded to the reader to pronounce the correct word. Thus in Ruth i. 8 we find *text* עַשְׂנָעַ, an impossible word; the marginal note is עַשְׂרֵי. Pointing now this *qerî* with the vowels of the *kethibh*, we obtain the corrected reading עַשְׂרֵי. Again in ii. 1 we have *text* מִזְעָן, *margin* מִזְרָעָן; the two combined give as the *qerî*.

98. Occasionally a word has been inserted in the text which

is thought to have no business there: the transcribers have not ventured to erase it, but have left it *without a vowel*, as in Ruth iii. 12 the word אָמַן with the marginal note כתיב ולא קרי, ‘written, but not read.’ On the other hand, a word may have been accidentally omitted, as in verse 5 of the same chapter, where the vowels are put in *without any consonants* (— ..), the letters אָלָא being given at the foot of the page, making up the word אָלָא unto me. Here the note is ‘read but not written.’

Another example is the pronoun הָאֵת, used in the Pentateuch for both masc. and fem. *he* and *she*. In the later language a separate form was used for the fem., הִיא she. The Massoretes, therefore, where they judged the pronoun to be feminine, edited אִיא, an impossible form, meaning ‘read *hia*’.

The word *not*, אַל, has the same sound with לְ, the dative pronoun *to him*, used also for the possessive *his* or *its*. Hence arises a little doubt in some interesting passages. Thus in Ps. c. 3 the text (*kethibh*) has אַל: ‘It is he that hath made us, and *not* we ourselves,’ as A. V. The Massoretic scribes, however, put לְ as *qerî* in the margin, ‘It is he that hath made us, and we are *his*,’ as R. V. Another instance is in Isaiah ix. 3, ‘Thou hast multiplied the nation and *not* increased the joy’ (*kethibh* and A. V.) ‘Thou hast multiplied the nation, thou hast increased *their* joy,’ lit. *joy to it* (*qerî* and R. V.)

99. But the most interesting result of this Massoretic method of distinguishing the *written* from the *read* is that which has given us the vowels of the word JEHOVAH. The Hebrew word is יהוה YHVH or JHVH, J being used for *yodh* in the old transliteration. But through Jewish reverence this word was never *read*, the word אֲדֹנָי Lord being always substituted for the ineffable Name. In the printed text, therefore, the word יהוה, wherever it occurs, is pointed with the vowels of אֲדֹנָי, with the single alteration that the compound sheva becomes simple with the non-guttural ’ (§ 28); the result is the word יְהֹוָה Yehôvâh, Eng. JEHOVAH. This combination of the vowels of one word with the consonants of another, without any marginal note, may be termed a **perpetual Qerî**.

Notes—(1) The exact pronunciation of יהוה is doubtful; the best attested form is Yah-veh, or perhaps with sheva vocal

Ya-h^ereh. Modern writers frequently adopt this, but probably the current *Jehovah* is too deeply rooted in the English language ever to be superseded.

(2) Sometimes the combination אָדָנִי יְהוָה *the Lord Jehovah* occurs. In this case, to avoid the repetition 'Adonai 'Adonai, יהוה is read as אלֹהִים 'Elohim God, and is pointed with its vowels. See Isaiah 1. 4, אָדָנִי יְהוָה.

(3) If יְהוָה receives a prefix pointed with sheva (§ 95), as לְיְהוָה to *Jehovah*, the two vocal shevas cannot stand (§ 70), and the resulting form is לִיְהוָה by contraction for לְיְהָה (the compound sheva of אָדָן, p. 49, note 1 b), *not* לִיְהָוָה (p. 49, note 1 a).

100. Other Massoretic notes call attention to any anomalies of vowels, daghesh, etc. In Gen. i. 1, for example, we have the fact noted that there is a 'large ב ;' in chap. ii. 4 a 'small ב ;' while in chap. ii. 25 'daghesh after shureq' is mentioned as being contrary to the general law (§ 48. 3). A very frequent note is of the form קָמֵץ בּוֹקֶר קָטֵן Qamets with Zaqeph-qatón, noting that one of the lesser distinctive accents has had the effect of *Silluq* or *Athnach* in putting the syllable into pause, and lengthening its vowel (§ 88). See Gen. xi. 3, 11; xxiv. 19, etc. On the other hand, in Gen. xxvii. 2, פָתֵח בְּאַתְנָח Pathach with Athnach, we are reminded that with Athnach, a pause accent, we should have expected the lengthening of Pathach to Qamets. With foot-notes not here explained, the student need not for the present concern himself.

In Judges xviii. 30 the Kethibh is *Moses* מֹשֶׁה (so A.V.), but the Massorete scribes seem to have thought the statement derogatory to his name, and have curiously altered it to *Manasseh*, by inserting נ above the line, thus מְנֹשֶׁה (see R.V.)

PART II.

ETYMOLOGY.

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LESSON I.

OF THE ARTICLE.

101. There is in Hebrew **one Article**, ·הָ, which is indeclinable, and forms a prefix to its noun. This Article is probably contracted from הַ, and is kindred to the Arabic الـ.

The Article *a* is not expressed in Hebrew.

102. **The Article is followed by Daghesh Forte** in the Consonant before which it stands, to compensate for the omitted ה, except when this Consonant is a Guttural.

103. The Vowel of the Article is *Pathach*. But before Gutturals this is generally lengthened into *Qamets*, by way of compensation (in sound) for the omitted Daghesh Forte.

104. But before the Gutturals ה and ח the Article usually keeps its Pathach, as הַחֲשָׁךְ *the darkness*.

105. Except when ה, ח (or י) has Qamets and is unaccented, when the Article takes *Seghol*, as in הַהֲרִים *the mountains*.

Paradigm of the Article.

The Article is—

1. ·הָ before non-gutturals.
2. הָ before ה and ח (but if these have — they conform to 3 and 4).
3. הָ before gutturals generally (*always* before נ and ר).
4. הָ before unaccented הָ, יָ; הַ; הָ always.

Exercise i.

WORDS (דִּבְרִים).

the father.	1. הָאֵב	the mountains.	5. הַהֲרִים
the mother.	2. הָאֵם	the garden.	6. הַגֶּן
the son.	3. בָּן	and.	7. וְ
the daughter.	4. בָּת	behold!	8. הָנָה!

Note—The conjunction *and* is merely a prefix, commonly וְ, but before a Labial, or any Consonant pointed with Sheva, וָ, and (sometimes) immediately before the tone-syllable, וֹ.

1. הָאֵב : 2. הָנָה בָּת : 3. הַהֲרִים : 4. וּבָן :
 5. הָנָה הַגֶּן וּהַהֲרִים : 6. אָב וּבָן : 7. אָם וּבָת :
 8. הָנָה הָאֵם וּבָן הָבָת וּהָאֵב :

Exercise ii.

1. A mother. 2. The mother. 3. Behold the father!
 4. The brother and the sister. 5. Behold the mountains!
 6. A garden and a son. 7. And behold, a mother and a father.
 8. The son and the father, the garden, and behold! the daughter.

LESSON II.

NOUNS: THEIR CLASSES AND GENDER.

106. Nouns are divided into two great classes, *Proper* and *Common*.

107. *Common Nouns* are again divided into *Concrete*, as אִישׁ a man; *Abstract*, as אֱמִינָה truth; and *Collective*, as גַּם grain.

108. To Hebrew Common Nouns belong Gender, Number, and Case.

GENDER.

109. There are in Hebrew **two Genders**, the *Masculine* and the *Feminine*. The (so-called) *Neuter* Gender of other languages is in Hebrew generally supplied by the Feminine.

110. Masculine Nouns have no distinctive termination. The most usual feminine termination both for substantives and adjectives is הָ. But many Feminine Nouns end in תָּ, תִּ, or תְּ, or, like masculines, have no distinctive ending.

111. Feminine Nouns are frequently **formed from Masculine lines** by an added termination. Thus מלֶךְ king, מלֶכָה queen; בָּנָי boy; נָשָׂרָה girl; מצִירִית Egyptian, f. נָשָׂרָה.

112. Apart from the distinction of male and female, and irrespective of termination, the Gender is **determined by the meaning** in the following cases, although with occasional exceptions:—

Masculine: names of rivers, mountains, winds, months, nations.

Feminine: names of countries, towns, provinces; also of those members of the body which exist in couples, as *hand*, *foot*, *wing*.

113. **Abstract Nouns** are generally *Feminine* (answering to the neuter in Greek and Latin). But where the quality indicated exists in a high degree of intensity, the Noun is sometimes *Masculine*.

114. Many names of *Animals* may be either *Masculine* or *Feminine*, i. e. are of **Common Gender** (as *camel*, *lamb*, *bird*). Some, however, are always *Masculine*, as בָּבֶל dog; others always *Feminine*, as יוֹנָה dove. Among other Nouns of Common Gender are many in constant use, for which the Vocabulary or Lexicon must be consulted. Instances are אָרֶץ (m. rare), earth, שָׁאֵן fire, שָׁמֶשׁ sun, שָׁאוֹל way, שָׁמֶן sun, שָׁאָל Sheol.

Exercise iii.

Prefix the Definite Article to the following words:—

an Egyptian, m.	מִצְרִי	1.	Egypt, f.	מִצְרִים	2.
Jordan, m.	יַרְדֵּן	3.	Gilead, f.	גִּלְעָד	4.
north wind, m.	צָפֹן	5.	an eye, f.	עֵין	6.
man, m.	אֲישׁ	7.	woman, f.	אֲשָׁה	8.
gold, m.	זָהָב	9.	truth, f.	אָמֶת	10.
a book, m.	סִפְר	11.	hand, f.	יד	12.
a Hebrew, m.	עָבֵרִי	13.	kingdom, f.	מְלָכִיָּה	14.
peace, m.	שָׁלוֹם	15.	wine, m.	יֵין	16.
a king, m.	מֶלֶךְ	17.	a queen, f.	מֶלֶכָה	18.
a prince, m.	שָׁרֵךְ	19.	a princess, f.	שָׁרָה	20.
a bird, m.	עוֹוף	21.	a bee, f.	דְּבוּרָה	22.

Exercise iv.

Translate into English, supplying the Copula *is, art, am*, in each sentence when required, since these words are only understood in Hebrew. **The word having the Article is the Subject, although it may be placed last in Hebrew:** thus No. 6 below is not 'gold is the truth,' but 'the truth is gold.'

1. הָנִי הַפְּלֵךְ : 2. שֶׁרֶה הַאִם : 3. אִישׁ הָעָבָרִי :
4. וַיְמִלְכֵה הַדְּבוֹרָה : 5. הָנִי הַתִּירְעֵן : 6. זָהָב הַאֲמִתָּה :
7. שְׁלוֹם יְרוּשָׁלָם : 8. הָנִי הַאֲשָׁה :

LESSON III.

NOUNS (CONTINUED): NUMBER.

115. There are in Hebrew, properly speaking, **two Numbers**, the *Singular* and the *Plural*.

116. Nouns of the **Masculine** Gender usually **make their Plural by adding מ**, frequently changing their Vowel-points (see § 135), as, Sing. מלֶךְ a king; Pl. מלְכִים kings.

117. Nouns of the **Feminine** Gender usually **make their Plural in מ**, as מלֶכֶת a queen; מלְכּות queens.

118. Feminine Nouns ending in ית or ות make their Plural in יות, as מלְכִית a kingdom; מלְכּיות kingdoms.

119. The Plural termination ים is often contracted into מ (cf. § 18). Nouns ending in י add מ only, as עֲבָרִים Hebrews.

120. *Patronymics* are formed by adding י to Proper Nouns, as *Eber*; עָבָר Hebrew. These Patronymics take (of course) the usual Feminine and Plural terminations—so: *Hebrews* (m. pl.) ; *Hebrew* (fem. sing. ; עָבָרִת ; fem. plur. עֲבָרִות).

121. Some Nouns are only used in the Plural, as אלְהִים God; חיים life. Other Nouns are only used in the Singular, as יין wine.

122. The Plural terminations ים and ות cannot help us absolutely to determine the Gender of a Noun. For many Masculine Nouns make their Plural in ות, such as אָב a father,

אֲבוֹת *fathers*; many Feminine Nouns make their Plural in יִם „, as **יְוַנֵּה** *a dove*, pl. **יְוָנִים** *doves*; while other Nouns have both forms in the Plural, as **שָׁנָה** *a year*, pl. **שָׁנִים** or **שָׁנִות** *years* (poet.).

123. A **Dual Number**—in יְמִים—*for both Genders*, is occasionally employed, but only when objects are spoken of which **naturally go in pairs**, as יָד *a hand*; Dual יְדִים *two hands*.

Exercise v.

I.	אָנָּבִי	הָוֹא	he.
	שָׂרִים	מִצְרִים	Egyptians, m.
	אֶמְתּוֹת	בָּנָות	daughters, f.
	בָּנִים	אֲפִים	nostrils.
	כְּבָר	אָנָשִׁים	men, m.
	דְּבָרִים	נָשִׁים	women, f.
	גָּנִים	סְפָרִים	books, m.
	טוֹב	מַי?	who?
1.	מַי הָאִישׁ :	2.	אָנָּבִי בָּן :
3.	הָעָבֵרִי מֶלֶךְ :	4.	הַמִּצְרִי הָוֹא וְהָאִם אָנָּבִי :
5.	מַי בָּנִים וּמַי בָּנָות :	6.	הַגָּהָה מֶלֶכִים וּמֶלֶכּוֹת הַגָּהָה נָשִׁים וְאֶמְתּוֹת :
7.	מַי אֶבֶּוֹת :	8.	הַגָּהָה זָהָב וִסְפָּרִים :
9.	טוֹב הָאָב וּמַי הָוֹא :	10.	אָנָּבִי הַמֶּלֶךְ :

Exercise vi.

1. I am a father, and who is the mother? 2. Behold the princes and the kings, the queens and the women. 3. Who is good? 4. Sons and daughters, I am the man. 5. Behold the Jordan and the mountains! 6. Good is the Egyptian. 7. Who are the mothers? 8. The nostrils and the hands, the books and the gardens. 9. I am the daughter, and he is the prince, and who is the king?

LESSON IV.

NOUNS (CONTINUED): CASE.

124. The **Nominative Case** is in Hebrew **not distinguished** by any mark.

125. The **Vocative Case** is distinguished by the context. Sometimes the Article is prefixed.

Thus, 1 Sam. xvii. 58 : בָּן־מִי אַתָּה הַבָּעֵר : *the son of whom (art) thou, O young man?*

126. The **Accusative Case** if **indefinite** is undistinguished. But the Accusative Case **definite** is generally (not always) preceded by the word נִיּוֹת (most frequently נִיּוֹתֶה, cf. §§ 69, 48. 3), which is merely the sign of the Accusative, and is not translated. For the three ways in which a noun may be made definite, see § 130.

127. The **Dative Case** is marked by two Prepositions forming prefixes to the word — בְּ in, and לְ to or for (see Notes).

Thus, Gen. i. 1 : בִּרְאָשִׁית בָּרָא אֱלֹהִים : *In the beginning God created.*

128. The **Ablative Case** is marked by the Prefix Preposition מִ from.

Thus, Gen. ii. 16 : מִפֶּל עַז־הַן אָכַל תְּאַכֵּל : *from every tree of the garden eating thou shalt eat.*

129. The **Genitive Case** is represented in Hebrew by the so-called **Construct State**. When one noun depends upon another, the rule of other languages is that the dependent or governed noun is put in the Genitive Case; in Hebrew **it is the governing noun which is affected**, the other being left untouched, e. g. *horses of the king* would in Hebrew be *horses-of-the-king*, and while in Greek or Latin the word *king* would be in the Genitive Case, in Hebrew it is the word *horses* which is put into the equivalent Construct State.

This idiom is not so unnatural as it may appear. The former of the two connected nouns is put into the Construct State because it is incomplete in itself and needs the following noun to complete its sense. The two nouns form one complex notion: the first has less emphasis because the second follows; it may be lightly hurried over. Hence the **Construct State is commonly characterised by a lightening**, i. e. a shortening of its vowels, e. g. *the word is good*, בְּרוּךְ טוֹב ; but *the word of the king is good*, גָּדוֹלָה טוֹב .

Notes.—i. A word in the Construct State cannot have the Article (§ 131).

ii. The Plural Masc. termination מִן and Dual מִינָם are shortened to מִן in the Construct State. The Fem. Plural ending מִינָה is unchanged.

130. A noun may be particularised or made definite in one of three ways:—

- (1) It may have the Definite Article, as **הָבֵן** *the son*.
 (2) It may be in the Construct State, as **בֶּן־אָדָם** *son of man*.
 (3) It may have a Pronominal Suffix (§ 133), as **בֶּן־י** *my son*.

131. But no noun may be particularised in more than one way at a time. Therefore a noun with a Suffix may not take the Article, neither may a noun in the Construct State take a Suffix nor the Article, though the noun following may do so. Thus, *the ark of the covenant*, **אַרְׁון הָבִרְית**, not **הָאַרְׁון**.

Notes on the Prefix Prepositions.

1 (a). The Prefixes **בְּ**, **לְ** are generally pointed with Sheva. But when the first letter of the Noun to which they are joined is also pointed with Sheva, the Prefix takes the Slight Vowel *Chireq* (§ 70).

(b) Before a Compound Sheva the Prefix takes the Vowel of this Compound Sheva (§ 65 c).

(c) Before **בְּ** the Prefix takes *Chireq*, and the **בְּ** loses its Sheva altogether, i. e. quiesces in *Chireq*, as **בִּימֵי** *in the days of*.

2. The Prefix **מְ** (abbreviated from **מִן**) takes Short *Chireq*, and is followed by *Daghesh Forte* to compensate for the lost **בְּ** (cf. § 102). But when the first letter of the Noun is a Guttural, the Prefix is pointed with *Tsere*.

3. When the Prefix **לְ** or **בְּ** is placed before a word having the Definite Article, the **הָ** of the Article is omitted for the sake of euphony, while the Prefix receives the Article's vowel, and is followed by *Daghesh Forte* (§ 100). But with **מְ** the Article is kept, and the Prefix either becomes **מְ** (by 2), or is written in full **מִן** and joined to the word by *Maqqeph*.

Paradigm of Prefixes.

For the Article, see § 105, Paradigm ; for **בְּ** and **לְ**, see Exercise i. p. 46. Like **מְ** to are **בְּ** *in* and **לְ** *as, like*.

		<i>to a</i>	<i>from a</i>	<i>to the</i>	<i>from the</i>
son	בָּן	לְבָן	מִבָּן	לְבָן	מִן־הָבָן or מִהָּבָן
tree	עֵץ	לְעֵץ	מִעֵץ	לְעֵץ	מִן־הָעֵץ or מִהָּעֵץ
vessel	כֶּלֶי	לְכֶלֶי	מִכֶּלֶי	לְכֶלֶי	מִן־הָכֶלֶי or מִהָּכֶלֶי
sickness	חֲלֵי	לְחֲלֵי	מִחֲלֵי	לְחֲלֵי	מִן־הָחֲלֵי or מִהָּחֲלֵי

Exercise vii.

בָּן a son.

<i>Nom. & Voc.</i>	הַבָּן the son, O son!	<i>Nom. Plur.</i>	בְּנִים sons.
<i>Acc.</i>	אֶת-הַבָּן the son.	<i>Gen. Plur.</i>	בְּנֵי-אֲדֹם sons of men.
<i>Genitive</i>	בֶּן-אָדָם son of man.		

(Stat. Constr.)

בֵּית :	בֵּית הָאֱלֹהִים :	
daughters of Jerusalem.	daughters.	the house of God.
		house.
בְּתֵי הַמֶּלֶךְ :		
thou.	houses of the high places.	houses.
בְּתֵי הַמֶּלֶךְ :	בְּתֵי הַמֶּלֶךְ :	the king's daughter.
ישׁ לִי :	בָּרָא :	
beginning.	he created.	there is to me, I have.
שָׁם :	אֵיכָה :	
	where?	there.

Exercise viii.

1. יִשׁ לִי בְּנִים וּבָנוֹת :
2. אֵיכָה בְּתֵי הַמֶּלֶךְ :
3. הַגָּה
- בֵּית הָאֱלֹהִים :
4. בָּנוֹת יְרוּשָׁלָם הַגָּה בְּתֵי הַמֶּלֶךְ :
5. בְּרָא שִׁיאת בָּרָא אֱלֹהִים אֶת-הַשְׁמִים וְאֶת הָאָרֶץ :
6. הַגָּה בֶּן-אָדָם אַתָּה וְשָׁם אִישׁ טוֹב :
7. אֵיכָה הַגָּנִים וְמַיִּם בְּבֵית :
8. שָׁם גָּלַעד שָׁם הַיְהוּן וְהַגָּה מִצְרָיִם וְאֵיכָה בֵּית הָאֱלֹהִים :
9. בָּנוֹת יְרוּשָׁלָם הַגָּה בֵּית הַמֶּלֶךְ :

LESSON V.

DECLENSION OF NOUNS.

132. It has been seen that Hebrew hardly possesses those external additions known as **Case-endings** which constitute in other languages the Declension of the Noun. **The only inflectional terminations are יִם**. (plur. masc.), **וּמִם** (dual), **וֹת** (plur. fem.); **וְתִי** and **וְתִי** (plur. construct); **וְתִי** (fem.), **וְתִי** (fem. constr.). See p. 48.

133. But there is **another class of terminal additions**, commonly regarded as part of the declension of the noun, termed **Pronominal Suffixes**. By these suffixes the Possessive Pronouns *my, thy, our*, etc. are expressed, e.g. סִדְךָ horse, סִדְכִּי my horse, סִדְכּוֹ his horse, סִדְכִּים their horses. These will be given in full later (§ 163).

134. **All these suffixes** (as well as those in § 132) **take the tone**; i.e. when one of them is added to a noun, the accent of the noun which probably rested on the final syllable (§§ 76, 77) **moves on to the new syllable formed by the suffix**. Some of the suffixes are dissyllabic, and involve a shifting of the tone two places.

135. This moving forward of the tone **causes changes in the vowels of the word**: its vowels are lightened in one way or another to compensate for the heavy addition at the end (cf. § 129). Usually one or more of the vowels **fall entirely away and are replaced by vocal Sh'eva**.

136. **The Declension therefore of Hebrew Nouns requires a threefold knowledge:**—

(1) Of the **external additions** representing the **Plural** (masc. and fem., abs. and constr.), the **Feminine** (in adjectives), and the pronominal **Suffixes**.

(2) Of the **internal vowel changes** due to the **Construct State** (§ 129).

(3) Of the **internal vowel change** due to the **shifting of the tone** on to any new suffix syllable (as in 1).

137. Of these the third is most important and will be considered in the following Lesson. It will be seen that certain vowels are by nature **unchangeable**, so that nouns containing only such vowels keep the same form whatever suffix is added. Where a word has changeable vowels the changes possible through the shifting of the tone may be brought under a few general principles which apply both to nouns and verbs.

LESSON VI.

CHANGEABLE AND UNCHANGEABLE VOWELS:
VOWEL CHANGES.

138. In certain circumstances, vowels are **unchangeable**, remaining the same through all modifications of the word; in others they are **changeable**.

In the following cases vowels are **unchangeable**:—

(a) **Short vowels in a shut unaccented syllable.** These remain, even with the throwing forward of the accent through an addition which has the tone, e.g. אַלְמָנָה *widowed*, אַלְמָנָה a *widow*; קִנְנֵי a *possession*, קִנְנֵי *my possession*; קִרְבָּן a *gift*, קִרְבָּן my *gift*; שְׁלָחָן a *table*, שְׁלָחָן my *table*. So also in verbal forms, e.g. יִקְטֹל he *will kill*, יִקְטֹל they *will kill*; אַקְטֹל I *will kill*; לְתַתֵּה let me *kill*; יִחְפֹּצֵץ he *will be favourable*, יִחְפֹּצֵץ they *will be favourable*; יִשְׁלַחֲה he *will be cast out*, יִשְׁלַחֲה they *will be cast out*.

Obs.—It will be observed in all these examples that it is the *first syllable* which illustrates the rule. So under b.

(b) A special and frequent case of a may be mentioned, viz.: **short vowels followed by Daghesh Forte** before the tone: טְבַח a *cook*, pl. טְבַחִים; אַלְמָם dumb, pl. אַלְמָם; שְׁלַחְתָּם ye have been sent away, شְׁלַחְתָּם ye have been sent away, etc. With these vowels are reckoned **those lengthened for compensation** (§ 65 a), e.g. פְּרַש a *horseman*, for בְּרַש, pl. פְּרַשִּׁים deaf, for חִרְש, pl. חִרְשִׁים; בָּרָך he is blessed, for בְּרָך, pl. בְּרָכִים; בָּרָךְ ye are blessed.

Obs.—The two cases mentioned under b may be comprised under the one rule: **The vowels which are, or should be, followed by a Daghesh Forte are unchangeable.**

(c) **Long vowels in which א, ע, ח quiesce** (§§ 17, 18), or after which one of these sounds has fallen away in pronunciation, and consequently, also, in writing, e.g. קוֹמָה *stature*, his stature; קוֹמָתוֹ produce, תְּנוּבָה his produce; בִּינָה understanding, בִּינָתוֹ his understanding; רָאשָׁן first, fem.

רִאשׁוֹנָה קָם rising up against, an adversary (from קָם = קָום he has risen up, he has risen against); קְמִיכֶם your (masc.) adversaries.

139. **All other vowels are changeable**, and are liable to fall away or be shortened when the word receives a tonic addition, or (in the case of nouns) is put into the Construct State.

140. **The falling away of a changeable vowel takes place according to one or other of two distinct and opposed principles.** Both are illustrated in various classes of nouns, but the one is so specially to be traced in the inflection of verbs that it may be called the Law of Verbal Inflection, while the other, by way of distinction, may be termed the Law of Nominal Inflection.

141. (1) **Law of Nominal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable retains its full vowel; the previous changeable vowels become Shevas.

(2) **Law of Verbal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable loses its vowel (Sheva taking its place): the previous vowels are unaltered.

142. The two principles just given are of the highest importance. It will be noted that they are opposed to each other, and it becomes a question according to which law the inflection of any given noun proceeds. This will be explained in the following Lesson. Before passing on, however, let the student master the illustrations of the two principles given in the following section.

143. Convenient suffixes for illustration are יִם (plural), הַיִשׁ (his), הַיִתְּ (thy), הַיִנְּ (our), הַיִכְּ (your) (the word to which this suffix is attached is plural). The tone is indicated by ^, and it will be noted that each suffix involves the moving of the tone one syllable onward, except the last, which moves it two syllables.

Nominal. From דְבָרִים word (1st Law) we have דְבָרִים words, דְבָרֵךְ thy word, דְבָרֵנוּ our word, דְבָרֵיכֶם (for דְבָרֵיכֶם, cf. § 70) your words.

Verbal. From אֵיֶב ('ô-yēb) *enemy* (2nd Law) we have אִיבָּט enemies, אִיבָּת our enemy, etc.; and from קָטַל he killed (2nd Law) comes קָטָלָה they killed.

Exercise ix (Pronominal Suffixes).

my	'	our	נוּ
thy	{ נ m. נְ f.	your	{ נָם m. נָנָה f.
his	וּ		
her	וְ	their	{ מָם m. מָנָה f.

Note—These are the suffixes as appended to a noun in the singular. If the noun is in the plural there is a slight modification in the form of the suffix. The complete list is given later (§§ 163–168).

Words with unchangeable vowels: סִים *horse*, שִׁיר *song*, לְבֹשׂ *garment*, גָּבָר *hero*.

Words inflected according to 1st Law: דָּבָר *word*, נָבִיא *prophet*, כָּוכָב *star*, יָד *hand*.

Words inflected according to 2nd Law: מִסְפָּד *mourning*, פָּהָז *priest*, מִזְמָה *miracle*, שֵׁם *name*.

Write down the Hebrew for (1) The plural of each word given above. (2) My song; thy horse; our word; his name; her mourning; your prophet; my hand; their miracle; his priest; her garment; our hero; your song.

(3) Attach the pronominal suffixes to ¹דָּבָר.

LESSON VII.

DECLENSION OF NOUNS: FIRST, SECOND, AND THIRD DECLENSIONS.

144. **Nouns must be grouped into classes for the purposes of declension. This is mainly done according to the vowels.** Thus many nouns have the vowel *qamets* both in the ultima and penultima; others, *qamets* in one syllable,

¹ Note that *your word* = דָּבָרְךָם; the *pathach* under נ by an exception noted later (§ 166). So also דָּבָרְךָן.

tsere in the other; others again have properly only one vowel, while some nouns are made up of unchangeable vowels (§ 138). All nouns conforming to any one of these *vowel-types* are declined in the same manner, and might form a separate declension.

145. But we may again group these groups and lessen the number of declensions by noting that the same principle or law of inflection (§ 141) applies to several types of noun. Thus, e.g. the words *עוזם*, *דָּבָר*, *צָבָר*, *לְבָב*, *בָּבָב*, though obviously differing in their vowels, are inflected alike.

146. It will be found that **Hebrew Nouns fall into six classes or declensions:**—

- i. Nouns with unchangeable vowels, e.g. גָּבוֹר.
- ii. Nouns with *qamets* in ultima or penultima, or both: יִשְׁרָאֵל, פָּדוֹל, כָּכָבָר. Monosyllables (not in v.).
- iii. Nouns with *tsere* in ultima and an unchangeable vowel in penultima: מַוְּפָת. Monosyllables (not in v.).
- iv. Segholate nouns (§ 152): קָרָךְ.
- v. Monosyllables which double their last letter before any suffix: עֲמָם (plural עֲמָםִים).
- vi. Nouns ending in הָ: רָעָה.

147. **The Suffixes** (§§ 132, 133) are of course unaffected by the form of the noun to which they are added, and are the same for all nouns. The difference between the six declensions lies in the different vowel changes which (1) mark the construct state, (2) accompany the suffixes (§ 135). The principles which regulate these vowel changes are given in the following sections.

148. Laws of the First Declension.

- (1) *Construct State.* No change in Singular (ם. changed to .. in Plural, as in all Declensions).
- (2) *Before all Suffixes.* No change.

149. Laws of the Second Declension.

- (1) *Construct State.* (a) *Singular:* The open penultima (if changeable) has *sh'eva*; the closed ultima (if change-

able) has *pathach*. (b) *Plural*: All changeable vowels become *sh'va*.

Note 1.—By this law the plural construct of קָבֵר is קָבָר, which (according to § 70) becomes קָבָר.

Note 2.—Where a *guttural* loses its vowel, the substituted *sh'va* must be compound (§§ 26, 65).

(2) *Before Suffixes.* The vowel immediately before the new tone syllable is unchanged: previous (changeable) vowels become *sh'va*.

Remark—Nouns therefore of the second declension follow the 1st (or Nominal) Law of Inflection (§ 141).

150. Laws of the Third Declension.

(1) *Construct State.* (a) *Singular*: No change. (b) *Plural*: The final *tsere* becomes *sh'va*.

(2) *Before all Suffixes.* The final *tsere* becomes *sh'va*.

Remark—Nouns, therefore, of the third declension follow the 2nd (or Verbal) Law of Inflection (§ 141).

Paradigms.

	1st Decl.	2nd Decl.	3rd Decl.
	גְּבֹור	כּוֹנֶב	יָשָׁר
Const. Sing.	גְּבֹור	כּוֹנֶב	יָשָׁר
Plur. Abs.	מֻמּוֹפְתִים	יָשְׁרִים	גְּדוֹלִים
Plur. Const.	מֻמּוֹפְתִי	יָשְׁרִי	גְּדוֹלִי
	גְּבֹורי	כּוֹנֶבי	יָשָׁרִי

Note—The forms given here are sufficient to illustrate the foregoing laws. For complete Paradigms, see the end of the book.

Exercise x.

1. Write down the Construct Singular and Plural of all the nouns given in Exercise ix.

2. Add the Pronominal Suffixes (Exercise ix) to the singular of שָׁיר, פּוֹנֶב, נַכְּבָא, מַסְפֵּד.

LESSON VIII.

DECLENSION OF NOUNS: FOURTH, FIFTH, AND SIXTH DECLENSIONS.

151. The Fourth Declension consists of what are termed **Segholate Nouns**. These are properly monosyllables, having a single short vowel and ending in two consonants (cf. § 45, 5). The vowel may be short *a*, *i*, or *o*, as e.g. בָּקָר, סָפָר, מָלָך (bōqr),

152. To avoid the harshness of such a combination there has slipped in under the second radical the vowel **seghol**, with an accompanying modification of the preceding vowel. Hence מָלָך becomes סָפָר, מָלָך becomes סָפָר, and בָּקָר becomes בָּקָר. It is this euphonic seghol which gives the name **Segholate** to this class of nouns, and makes them easily recognised. A further characteristic of segholate nouns is that the accent is on the penultima, a reminiscence of the lost monosyllabic form.

153. Laws of the Fourth (*Segholate*) Declension.

- (1) *Construct State.* (a) *Singular*: Unchanged. (b) *Plural*: Reverts to the original monosyllabic form.
- (2) *Plural Absolute.* Follows the Second Declension, taking *sh'va* under the first radical, *qamets* under the second.
- (3) *Other suffixes* to the *singular* and *dual* are added to the original form; if to the *plural* (cf. § 164), they are added to the *plural* form.

Note 1.—The nouns given in § 152 (i) סָפָר (a), (ii) בָּקָר (o)) are the usual types of this declension. But the presence of gutturals in the root may cause variations, e.g. נְעָר (a class), נְגָד (i class), נְעָל (o class). This occasions no difference in declension except that (1) when the guttural requires *sh'va* the *sh'va* must be one of the compounds, and (2) words of the *i* class beginning with נ or נ have *seghol* before singular suffixes instead of *chireq*.

Note 2.—Some few segholates have one of the weak letters נ or נ for middle radical, e.g. מוֹת death, מוֹאָת iniquity, מוֹעֵד eye. In this case, for the construct singular נ quiesces in *cholem*,

* quiesces in *tsere*, and all suffixes are added to this form.
Thus מותן *his death*, עיניהם *two eyes*, etc.

154. Nouns of the Fifth Declension present no special difficulty. They are of monosyllabic form with various vowels, as e.g. פַּעֲם people, אֶתְּנוֹתָה mother, חֻקָּה statute.

155. Laws of the Fifth Declension.

- (1) *Construct State Singular.* No change.
- (2) *Plural, and before Suffixes.* The final radical doubled by *daghesh*; and the vowel (if long) shortened (*tsere* to *chireq*, *cholem* to *qibbutz*). For final gutturals, see § 65 (a).

Note—The *daghesh* is due to the fact that these nouns are contracted forms derived from verbs which have their second and third radicals alike. Thus פַּעֲם is from the verb אָמַם, הָקַק from חִקַּק. The lost radical reappears before a suffix. A few dissyllables follow this rule, as פַּגְנֵיָה *shield* (פַּגְנֵיָה), pl. פַּגְנֵיִם.

156. Nouns of the Sixth Declension are characterised by the termination הָהָ. The laws given in the following section have reference to this ending only, but it must be carefully noted that the previous vowel may also be such as to be subject to change, e.g. שָׂדָה *field* belongs to the sixth declension as ending in הָהָ, and to the second as possessing *qamets* in the penultima.

157. Laws of the Sixth Declension.

- (1) *Construct State Singular changes הָהָ to הָהָ...*

Note—This is the only exception to the general law of § 129.

- (2) *Before all Suffixes.* The weak ending הָהָ falls away, and previous vowels are modified according to the foregoing rules.

Paradigms.

	4th Decl.	5th Decl.	6th Decl.
Const. Sing.	בָּكָר בָּרָךְ סָפָר דָּרָךְ	אָם עָם חָקָר	רָעָה רָעָה
Plur. Abs.	בָּקָרִים סָפָרִים דָּרְכִים	חָקִים אָמָת עָמִים	רָעִים
Plur. Const.	בָּקָרִי סָפָרִי דָּרְכִי	אָמָת עָמִי	רָעִי

Exercise xi.

1. Assign the following nouns to their proper Declension :—
 הַלְעָם leaf, הַדָּרֶת way, הַשְׁמֹךְ darkness, רֵעַ shepherd, תַּמָּם midst,
 קָדוֹשׁ holiness, טָבָע tribe, גַּן garden (from גַּן), אֵן end (from אֵין).

2. Give the Singular Construct and Plural Absolute of the above nouns.

3. Give the Hebrew for—my way; way of holiness; in the midst of the garden; shepherd of the tribes; our darkness; leaves of the garden; his garden; thy shepherd; their end; end of the ways of darkness.

LESSON IX.

FEMININE NOUNS: IRREGULAR NOUNS.

158. **Many Feminine Nouns have no distinctive ending** (cf. § 110). To these the rules of declension already given are directly applicable, the only point of difference from masculine nouns being the plural termination **נִי** (abs. and constr.) instead of **םִים** and **וּמִים**.

159. The more frequent feminine terminations are **נָהָר** and **נָסָר**. The vowels preceding this ending will determine to which of the six declensions the word belongs, and will be modified as in the corresponding masculine forms.

160. **These two terminations themselves undergo modification as follows :—**

- (1) The ending **נָהָר** (a) Reverts to **נָהָר** in the Construct Sing.
 (b) Is changed into **נִי** for the Plural Abs. and Constr. (c) Reverts to **נָהָר** before Suffixes and retains the *qamets*, after the model of the Second Declension.
- (2) The ending **נָסָר** (a) Is unchanged in the Construct Singular. (b) Is changed into **נִי** for the Plural Absolute and Construct. (c) Loses the **ס** before Suffixes, being treated like a Segholate noun.

161. A few examples of Feminine Nouns are appended. The figures in parentheses indicate the declension: סִפְחָה (1) *mare*, pl. צִדְקָה (2) *righteousness*, pl. סּוֹסּוֹת (3) *justice*; חַרְבָּה (4) *maiden*, pl. נָעָרָה (not used); חַיִּים (5) *life*, pl. מֵרָה (masc. ending); מַרְתָּה (5) *bitter*, pl. מַרְתּוֹת.

162. Some nouns are **irregular** in their inflection. A list of the more frequent is here given, with their chief irregularities:—

NOUN.	MEANING.	CONSTR. SING.	WITH SUFFIXES.	PLUR. ABS.	PLUR. CONSTR.
אֲבָבָה	father	אֲבֵי	אֲבִיךְ my f. or אֲבִיו thy f. or אֲבִיהֶךְ his f. or אֲבִיכְם your f. (Like <i>father</i>)	אֲבוֹת	(2)
אָחָה	brother	אֲחֵי		אֲחִים	(1)
אֲישׁ	man			אֲנָשִׁים	
אֲשָׁה	woman	אֲשָׁתָּה	אֲשָׁתִי my w., etc.	נְשָׁמִים	
בֵּית	house	בֵּית	בֵּיתִי my h., etc.	בֵּתִים	(1)
בָּן	son	בָּן	בָּנֶה s. or בָּנִי thy s.	בָּנִים	(2)
בָּתָה	daughter		בָּתִי my d., etc.	בָּנוֹת	(2)
יּוֹם	day			יּוֹמִים	
עִירָה	city			עִירִים	
פֶּהָה	mouth	פֵּה	פֵּיכְךָ my m. or פֵּיכְךָ thy m., etc.		

Note—The forms not given are regular, and can easily be supplied by referring the noun to its appropriate class.

LESSON X.

THE PRONOMINAL SUFFIXES.

163.

MEANING.	SUFFIX FOR A SING. NOUN.	EXAMPLE.	SUFFIX FOR A PLUR. NOUN.	EXAMPLE.
<i>my</i>	יְ-	סִיסֵּי <i>my horse, etc.</i>	יְ-	סִיסִּים <i>my horses, etc.</i>
<i>thy</i>	תְּ-	סִיסֵּךְ	תְּ-	סִיסִּיךְ
	תָּ-	סִיסֵּךְ	תָּ-	סִיסִּיךְ
<i>his</i>	וְ-	סִיסֵּו	וְ-	סִיסִּיו
<i>her</i>	הְ-	סִיסֵּה	הְ-	סִיסִּה
<i>our</i>	וּ-	סִיסֵּנוּ	וּ-	סִיסִּינוּ
		<i>our horse, etc.</i>		<i>our horses, etc.</i>
<i>your</i>	כְּ-	סִיסֵּכְם	יְכָם	סִיסִּיכָם
	כָּ-	סִיסֵּקְנָן	יְקָנָן	סִיסִּיקָנָן
<i>their</i>	וּ-	סִיסֵּם	יְהָם	סִיסִּיחָם
	וָ-	סִיסֵּן	יְהָן	סִיסִּיחָן

164. The student will observe that the differences are slight between the suffixes for singular and for plural nouns. Those for plural nouns are especially characterised by the letter *yodh* before the significant part of the suffix. This is the ' of the construct state of the masculine plural. The Fem. Plur. ending תְּנָן is retained before them.

Rules for adding Suffixes to Plural Nouns: (1) If the plural ends in יָם, drop this ending and add the suffix to what remains (but see § 168). (2) If the plural ends in תְּנָן add the suffix to the word as it stands, and allow for the shifting of the tone.

165. All the suffixes involve the moving forward of the tone one syllable at least, and if appended to a noun with changeable

vowels, cause the vowels to be lightened (cf. §§ 134 sqq.) The rules for such vowel changes have already been given. As they are due solely to the shifting of the tone they are not affected by the particular form of any suffix, with one exception:—

166. The suffixes בָּן, בָּם *your*, added to a noun in the singular, have an exceptional effect in shortening the previous vowels, and practically throw the word into the Construct State. Thus בְּבָר word, בְּבָרִי my word, בְּבָרֶכֶם your word (cf. § 149).

167. The suffixes בָּנִים, בָּנִים, בָּנִים, ... *your*; יְהָנִים, יְהָנִים, ... *their*, added to a noun in the plural, involve a double shifting of the tone, and hence cause additional vowel changes. Thus בְּבָרִים words, בְּבָרִיכֶם our words, but בְּבָרִיכֶם (for בְּבָרִיכָם cf. § 149, 1) *your words*.

168. The six suffixes mentioned in the two previous sections are termed **heavy suffixes**, and the rest, by way of distinction, are termed **light suffixes**.

Rules for adding the heavy suffixes (1) to the singular—add to the Construct State; (2) to the plural—add to the Construct State after dropping the final '

Examples of Nouns with Suffixes.

The forms given are sufficient to illustrate all possible vowel changes. The figures in parentheses indicate the Declension. A noun with unchangeable vowels is given in § 163.

SING.		PLUR.
my	thy	your
דְּבָרִים	דְּבָרֶךָ	דְּבָרִי (2) דְּבָרֶכֶם
פְּקָרִים	פְּקָרֶךָ	פְּקָרִי (3) פְּקָרֶכֶם
דְּרַכִּים	דְּרַכֶּךָ	דְּרַכִּי (4) דְּרַכֶּכֶם
עַמִּים	עַמֶּךָ	עַמִּי (5) עַמֶּכֶם
רְعִים	רְעֵךָ	רְעֵי (6) רְעֵכֶם
		our his their (m.)
		דְּבָרִינוּ דְּבָרִיכֶנוּ
		פְּקָרִיכֶנוּ פְּקָרִינָו
		דְּרַכִּיכֶנוּ דְּרַכִּינָו
		עַמִּיכֶנוּ עַמִּינָו
		רְעֵיכֶנוּ רְעֵינָו

¹ Such forms as פְּקָרֶךָ, דְּבָרִיכֶם, involving two successive *vocal sh'vas*, substitute a short vowel for the first sh'va, according to § 70.

Exercise xii.

shepherd	רֹעֶה	מִשְׁפָּט
for ever and ever	עוֹלָם וְעַד	צִדְקָה
this (m.)	זֶה	עַל
way	דָּרֶךְ	מִקְוָם
he gave	נָתַן	קָדֵשׁ
Moses	מֹשֶׁה	(1) acc. sign. (2) with
king	מֶלֶךְ	לֹא
pleasantness	נָעֵם	נִתְיָה
	peace	שָׁלוֹם

1. Add the suffixes for *his*, *your* to the singular, and for *my*, *thy*, *his*, *their* to the plural of the nouns in the above list.

2. Translate into English:—

1. יהֹוה רֹעֵי : 2. כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וְעַד :
3. דָּרְכִּי אַתְּ יְהֹוה וּמִשְׁפְּטִי אַתְּ אֱלֹהִי : 4. נָתַן אֱלֹהִים
דִּבְרָוּ לְמֹשֶׁה : 5. דִּבְרֵינוּ דִּבְרֵי אֱלֹהִים : 6. יְהֹוה מֶלֶךְ
מֶלֶכִים : 7. מִשְׁפְּטוֹ וּצְרָקָתוֹ עַל כָּל-הָאָרֶץ : 8. מִקְוָם
קָדְשִׁים : 9. נָתַן אֱלֹהִים אַתְּ-הָאָשָׁה לְאִישׁ : 10. דָּרְכִּיךְ
לֹא דִּבְרֵינוּ וְלֹא דִּבְרֵינוּ דָּרְכִּיךְ : 11. דִּבְרֵיכֶם לֹא דִּבְרֵי
הָאָתָּה : 12. דָּרְכִּיכָּה דִּרְכֵינוּם וְכָל-נִתְיָהָתֶךָ שָׁלוֹם :

¹ The ' here takes the pause form.

LESSON XI.

ADJECTIVES OF QUALITY: DEGREES OF COMPARISON.

169. Adjectives of Quality agree with their Nouns in Number and Gender. They follow the same Laws of Inflection as Nouns.

170. The *attributive* Adjective follows its Noun; the *predicative* Adjective precedes its Noun, e.g. *a good son*, טוב בֶּן; *a son is good*, בֶּן טוב.

171. **An Adjective used to qualify a Noun takes the Definite Article when the Noun is particularised in any way (§ 130).** The Adjective itself cannot be put in the Construct State or take a Pronominal Suffix. Thus—

- (1) *The good son, הַטּוֹב הָןָה; this good son, הַטּוֹב הַנְּהָה.*
- (2) *The good son of the father, בִּן־חָבֵב הַטּוֹב.*
- (3) *My good son, בִּנִי הַטּוֹב.*

172. The Hebrew language is singularly deficient in Adjectives, and their place must frequently be supplied by a Noun in the Construct State or by a Participle, e.g.

Construct State: 2 Kings i. 8, בָּעֵל שְׂעִיר master of hair, i.e. hairy.

Ps. xcix. 9, הַר קָדוֹשׁ hill of His holiness,
i. e. His holy hill.

Participle: Isaiah xlvi. 3, קָנֵה רַצְיָן a bruised reed.

173. **The Comparative Degree** is marked by the Preposition מִן (or מִ, § 131, note 2) from. The Adjective itself remains unchanged in form. Thus: *the father is greater than the son, גָּדוֹל הָאֵב מִן־הָבֵן; my punishment is greater than I can bear, גָּדוֹל מִנְשׁוֹא* (lit. great from being borne); *a rock (that) is higher than I, צִירִירִים מִמְנִי.*

This מִן, denoting the separation (for the purpose of comparison) of the things to be compared, has a parallel in the Greek and Latin use of the case of separation after Comparatives—in Greek, the Genitive; in Latin, the Ablative.

174. **The Superlative Degree** is expressed in various ways, the Adjective remaining unchanged.

- (1) *By the Article:* 1 Sam. xvi. 11, there remaineth yet the youngest, הַקָּטֹן (lit. the little one). Judges vi. 15, אֶنְכִּי הַצָּעִיר בֵּית אָבִי: I the least in my father's house, (lit. the little one).
- (2) *By Repetition:* Ex. xxvi. 33, the most holy, קָדוֹשׁ קָדוֹשׁים.
- (3) *By the Adverb very:* Gen. i. 31, and behold it was very good, מְאֹד וְהַנְּהָרָתָב.

Exercise xiii.

good, טוב (1).	much, many, רַב (5).
great, גָּדוֹל (2).	to me, לִי.
small, קָטָן or קָטָן (2).	law, תֹּורָה (f.) (1).
evil, רָע (5).	perfect, פְּטִימִים (2).
there is, יֵשׁ (1).	white, לְבָן (2).
he, that, הִיא.	merciful, רַחֲם (1).
wise, חָכָם (2).	very, מְאֹד.
strong, עָזִים (2).	Jehovah, the L ORD, יְהוָה.
holy, קָדוֹשׁ (2).	See § 99.

(The numbers in parentheses indicate the Declension.)

Translate into Hebrew (omitting the parts of the verb *to be*):—

1. A strong man.
2. The strong man.
3. The man is strong.
4. The L ORD, He is very merciful.
5. The law of the L ORD is perfect.
6. Moses was wise.
7. The words of Moses were wise.
8. The wise words of Moses.
9. His strong hand.
10. Many men and many women.
11. I have (there is to me) a white horse.
12. I have the white horse of my father.
13. Great is the L ORD and His words are strong and holy.
14. The man is stronger than the woman, but the woman is better than the man.
15. Evil are my days and I am the least of men.

LESSON XII.

PRONOUNS: PERSONAL.

175. There are in Hebrew four classes of Pronouns: Personal, Demonstrative, Interrogative, and Relative. It has already been seen that the Possessive Pronouns are expressed by Suffixes. These Suffixes, as representing the significant part of the Personal Pronouns, will be noted again in the Paradigm which follows, and will reappear in the personal endings of the Verb.

176. To Personal Pronouns belong Number, Gender, Person, Case. **Except in the Nominative Case the Personal Pronoun is merely a suffix attached to various Prepositions and Particles.** The following is the complete Paradigm:—

THE PERSONAL PRONOUNS.

SINGULAR.

Nom.	Accus.	DAT.	ABL.	COMP.
1st Pers. יִהְיָה or יִהְיֵה I .	יִהְיָה me	בַּךְ, בְּךָ in or to me	בַּךְ from me	בַּךְ as I .
2nd (m.) תְּהִלָּת thou	תְּהִלָּת thee	בְּךָ, בַּךְ in or to thee	בְּךָ from thee	בְּךָ as thou .
2nd (f.) תְּהִלָּת thou	תְּהִלָּת thee	בְּךָ, בַּךְ in or to thee	בְּךָ from thee	בְּךָ as thou .
3rd (m.) אָתָּה he	אָתָּה him	בְּךָ, בַּךְ in or to him	בְּךָ from him	בְּךָ as he .
3rd (f.) אָתָּה she	אָתָּה her	בְּךָ, בַּךְ in or to her	בְּךָ from her	בְּךָ as she .

PLURAL.

Nom.	Accus.	DAT.	ABL.	COMP.
1st Pers. (נָ) וְנוּ (or נָנוּ) we	וְנוּ us	בְּנוּ, בְּנוּ in or to us	בְּנוּ from us	בְּנוּ as we .
2nd (m.) וְנוּ ye	וְנוּ or מְנוּם you	בְּנוּ, בְּנוּ in or to you	בְּנוּ or מְנוּם from you	בְּנוּ or מְנוּם as ye .
2nd (f.) וְנוּ ye	וְנוּ or מְנוּם you	בְּנוּ, בְּנוּ in or to you	בְּנוּ from you	בְּנוּ as ye .
3rd (m.) גְּנָעָת or גְּנָעָת they	גְּנָעָת or גְּנָעָת them	בְּנָם, בְּנָם in or to you	בְּנָם or בְּנָם from you	בְּנָם or בְּנָם as they .
3rd (f.) גְּנָעָת or גְּנָעָת they	גְּנָעָת or גְּנָעָת them	בְּנָם, בְּנָם in or to them	בְּנָם or בְּנָם from them	בְּנָם or בְּנָם as they .

178. The **Nominative Case** of a Personal Pronoun **is expressed only when emphatic**, or when the Predicate is a Noun, Pronoun, or Participle. When the Predicate is a Verb, and there is no emphasis, the Pronoun is implied in the form of the Verb.

Thus, Exod. xx. 2, יְהוָה אֱלֹהִיךְ I אֲנִכִּי (am) *the Lord thy God*; but the Pronoun is implied in the Verb, in Exod. iii. 14, אֶחָד אֲשֶׁר אָנֹכִי I am that I am.

179. **The Accusative Case** is formed by adding the Pronominal Suffixes to אֵת (another form of **את**, the *sign of the Accusative*, cf. § 126). **But except when there is special emphasis the accusative of the personal pronouns is commonly expressed by means of a suffix appended to the Verb.** These **Verbal (or Objective) Suffixes** will be given later (§ 231). They are almost identical in form with the Possessive.

180. The **Dative** and **Ablative Cases** are formed by means of the Prefixes בְּ, מְ, בַּ, מַ, or מְבָרֵךְ (a strengthened form of מַ) with the Possessive Suffixes.

181. The Pronominal Suffixes are also appended to other Particles, such as עַם, אַתָּה with; אַתָּה after; אֶל לְפָנֶיךְ before, on the face of; עַל upon; תְּתַח under; אֵין no, none.

The following Paradigm will sufficiently indicate the forms:

182. Particles with Pronominal Suffixes.

	with	to	upon	before	after
	אַתָּה ³	אֶל ¹	עַל ¹	לְפָנֶיךְ ¹	אַחֲרָךְ
me	אַתִּי	אֶלְيָה	עַלְיוֹ	לְפָנֵיכְ ²	אַחֲרֵיכְ
thee (m.)	אַתָּךְ	אֶלְיךָ	עַלְיךָ	לְפָנֵיךְ	אַחֲרֵיךְ
him	אַתָּהוּ	אֶלְיוֹ	עַלְיוֹ	לְפָנֵיכְ	אַחֲרֵיכְ
us	אַתָּנוּ	אֶלְינוּ	עַלְינוּ	לְפָנֵינוּ	אַחֲרֵינוּ
you (m.)	אַתָּכֶם	אֶלְיכֶם	עַלְיכֶם	לְפָנֵיכֶם	אַחֲרֵיכֶם
them (m.)	אַתָּהֶם	אֶלְיהֶם	עַלְיהֶם	לְפָנֵיהםֶם	אַחֲרֵיהםֶם

Notes—(1) Before suffixes these particles assume a plural form; the suffixes are added as if to the forms עַלִּים, אֶלִּים, אַחֲרִים (cf. §§ 164, 168).

(2) The form **לפנִי** *before* is literally *to the face of* : *before me = to my face*, and is made up of **ל** *to*, and **פנִים** *face*, with the pro-nominal suffix.

(3) Note the two meanings of **את** : (1) the accusative sign (§ 126), which with suffixes becomes **אות** ; (2) *with*, which with suffixes doubles the **ת**, changing tsere to short chireq. Thus : (1) **אותִי** *me*, (2) **אתִי** *with me*.

Exercise xiv.

עַמְדֵי with me.

אַגָּם not ; often = there is not (opp. to **שָׁוֹא** there is).

אַחֲרֹן the last (m.)

אַמְתָּה truth (f.)

עָשִׂית thou hast made.

צְבָא a host (constr. **צְבָא**).

לְבָד alone, see p. 141.

עַתָּה now.

רָאוּ see ye.

זְקָנָה old age (f.)

לֹא not.

שְׁמֵי heavens (constr. **שְׁמִים**).

צְבָאוֹת hosts (constr. **צְבָא**).

יָם sea (m.)

יְהִי they are.

נְבִיא prophet (m.)

1. **רָאָה** **עַתָּה** **כִּי** **אַנְיָה** **אַנְיָה** **וְאַנְיָה** **אֱלֹהִים** **עַמְדֵי**:
2. **אַתְּהָ-¹הָוָא** **וְהָוָה** **לְבָדָךְ** **אַתְּהָ** **עָשִׂית** **אֶת-**²**הַשְׁמִים**
שְׁמֵי **הַשְׁמִים** **וְכָל-**³**צְבָאָם** **הָאָרֶץ** **וְכָל-**⁴**אֲשֶׁר** **עַלְיָה** **הַיּוֹםִים**
וְכָל-⁵**אֲשֶׁר** **בָּהֶם** :
3. **מִתְּהִלָּה** **אֶלְהָה**:
4. **אַנְיָה** **וְהָוָה** **אֶלְהָה**:
5. **אַתְּהָ-¹הָוָא** **מִלְּפָנֵי**
רָאֹשׁוֹן **וְאֶת-**⁶**אַחֲרִינִים** **אַנְיָה**:
6. **וְעַתָּה** **אַדְנִי** **וְהָוָה** **אַתְּהָ-¹הָוָא** **הָאֱלֹהִים**
וְדִבְרֵיךְ **יְהִי** **אָמֵת**:
7. **וְעַד-**⁷**זְקָנָה** **אַנְיָה** **הָוָא**:
8. **לֹא-**
מַבְנֵי **יִשְׂרָאֵל** **הָבָה**:
9. **וַיֹּאמֶר** **לוּ** **גַּס-**⁸**אַנְיָה** **נְבִיא** **כָּמוֹךְ**:

1. Deut. xxxii. 39.
2. Neh. ix. 6.
3. Zech. i. 9.
4. Is. xli. 4.
5. Ps. xliv. 5.
6. 2 Sam. vii. 28.
7. Is. xlvi. 4.
8. Judg. xix. 12.
9. 1 Kings xiii. 18.

¹ The 3rd Personal Pronouns **הָוָה**, **הָבָה** are sometimes used to give greater emphasis to a preceding pronoun ; in this case they are not to be translated.

LESSON XIII.

PRONOUNS: DEMONSTRATIVE, INTERROGATIVE, AND RELATIVE.

183. The Demonstrative Pronouns are—

MASC.	FEM.
1. זֶה (or זֶה) <i>this</i>	זֶהָת (or זֶהָת) <i>this</i> .
2. זֶהָיָה (or זֶהָיָה) <i>that</i>	זֶהְיָה (or זֶהְיָה) <i>that</i> .

PLURAL (for both Genders).

1. אֵלֶּה (or אֵלֶּה) <i>these</i> .	
2. { (Masc.) הַחֲמָם , הַחֲמָם or הַחֲמָם } { (Fem.) הַנְּפָה , הַנְּפָה or הַנְּפָה }	<i>those.</i>

184. Demonstrative Pronouns may be used as Adjectives, in which case they agree with their Nouns in Number and Gender. They are then used with the Article, as : **בַּיּוֹם הַהוּא** : *in that day*; **בַּיּוֹם הַגָּדוֹל הַהוּא** : *in that great day*.

185. But Demonstrative Pronouns standing alone, i. e. used pronominally as subjects, may not take the Article, although Prepositions may stand before them.

Thus, Ex. iii. 15, : **זֶה־שְׁמִי לְעַלְמָם זֶה וּבָרֵי לְדֹר דָּר** : *this (is) my name for ever, and this (is) my memorial from generation (to) generation ; בָּזָאת אָנִי בָּוטַח* : *in this I am confident.*

186. The Interrogative Pronouns are—

מַה ? **מָה** ? **מַה** ? **מַה** ? **מַה** ? **מַה** ?

Both may be joined with the Prefix Prepositions; thus, **לְמִי** *to whom?* **לְמַה** ? *why?* **בְּמִי** *how great?* **בְּמַה** ? *in whom?* **בְּמַה** ? *in what?*

The Accusative Prefix **אֲתָּה** may be joined to **מַה** (not to); thus, **אֲתָּה־מַי** *whom?*

Both may stand as Genitives: **בֶּן־מִי** : *whose son?*

The interjectional *how!* is expressed by **מָה־טֹוב** : *how good!* **מָה־פּוֹאָה** : *how fearful!*

¹ These forms are used also for the 3rd Personal Pronoun; see Table, § 177. For the definite article in § 183 see § 184.

Pointing of **תֵּה**.

The pointing of this word closely resembles that of the Article (§ 105).

- | | |
|----------------|---|
| 1. כִּי | (with Daghesh conjunctive) before non-gutturals, מִהִיאֶדוֹל <i>how great!</i> |
| 2. כִּי | before א and ר, מִהִיאָלה <i>what (are) these?</i> |
| 3. כִּי | before ה, ח, פ, מִהִיאָבָם <i>how wise!</i> |
| 4. כִּי | before ה, ח, צ, not with qamets, מִהִיאָא <i>what (is) she?</i> |

187. **The Relative Pronoun** is אֲשֶׁר *who, which*, for all genders and numbers. It may take the Prefix Prepositions: בְּאַשֶּׁר, לְאַשֶּׁר, etc. (for the *pathach*, see § 65 c).

1. Often אֲשֶׁר is untranslatable in itself, and only serves to give a relative character to the sentence by changing a Demonstrative Pronoun (generally a suffix-pronoun) into the corresponding Relative, e. g. וְרוּצָו בָּזֶה *its seed (is)* in it, but Gen. i. 11, וְרוּצָו בָּזֶה אֲשֶׁר וְרוּצָו בָּזֶה *whose seed (is) in it (lit. which its seed)*; קָרָדוּ he visited *him*, אֲשֶׁר קָרָדוּ *whom he visited*.

2. The Relative Pronoun is frequently omitted altogether, e. g. Is. xl. 20, בְּצִירִירִים כִּפְנֵי סָכָל לֹא יִמּוֹת *an idol (which) shall not be moved*; Ps. lxi, וְעַל־אֶחָד בְּצִירִירִים כִּפְנֵי *unto a rock (which) is higher than I*.

Exercise xv.

וַיַּרְא	and he saw.	רָאשֵׁן	former.
הָיָה	he was.	שֵׁם	name.
דָּעַב	famine (m.)	שִׁיר	a song.
יִוְשַׁר	shall be sung.	קָדוֹשׁ	holy (m.)
קָרָא	he cried.	אָמַר	he said.
בָּאֵם	coming (a participle).	וְאָמַרְוּ	and they will say.
עָבֵד	a slave, servant.	וְיָאמַר	and he said.
וַיְהִי	and he was.	שְׁשִׁי	sixth.

1. בַּיּוֹם הַהוּא יוֹשֵׁר הַשִּׁיר־הַזֶּה בָּאָרֶץ יְהִידָה :
2. זֹאת הָאָרֶץ : 3. זֹאת הָאָשָׁה וְיִהְבָּנָה : 4. וְקָרָא
זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהִידָה צְבָאות :
5. מִירִיחָה בָּא מִאָדָום : 6. וְלִמְיוֹאָלָה לְפָנֵיכָה : 7. וְיִאָמַר
מֹשֶׁה אֶל־הָאֱלֹהִים הָנֶה אָנֹכִי בָּא אֶל־בְּנֵי יִשְׂרָאֵל

וְאָמַרְתִּי מַה־שְׁמָוֹ : 8. בְּמַה־יִמְלִיכְתֶּךָ : 9. הַרְעֵב
הַרְאֵשׁׂוֹן אֲשֶׁר הָיָה בַּיּוֹם אֶבְרָהָם : 10. וַיַּרְא אֱלֹהִים
אֶת־כָּל־אֲשֶׁר עָשָׂה וַיְגַנְּה־טוֹב מְאֹד וַיְהִי־עָפָר וַיְהִי־בָּקָר
יּוֹם הַשְׁבִּיעִי :

Exercise xv.—1. Is. xxvi. 1. 4. Is. vi. 3. 5. Is. lxiii. 1. 6. Gen. xxxii. 18. 7. Exod. iii. 13. 8. Ps. cxix. 84. 9. Gen. xxvi. 1. 10. Gen. i. 31.

LESSON XIV.

THE VERB: GENERAL SCHEME.

188. Every Hebrew Verb consists in its simplest form of three Consonants, called Radicals or root-letters. All inflection whereby the particulars of mood, tense, person, number, etc. are indicated, consists (1) in varying the vowels of the three radicals, (2) in prefixing, appending, or inserting various serviles (§§ 88 sqq.).

A very few Verbal roots are apparently quadrilateral, a fourth root-letter being inserted in a trilateral word, as קְרַבָּם ravage (ר inserted) Ps. lxxx. 14.

189. The most striking characteristic of the Hebrew Verb is its richness in Voices, or in what may fairly be regarded as the equivalent of Voices. In English we have, properly speaking, only one Voice, the Active; while the Passive has to be expressed by the help of the auxiliary verb 'to be.' Latin has two Voices; Greek has three, i. e. the same Greek verb can express by a mere change of ending either *I watch*, *I watch myself*, or *I am watched*. The Hebrew Verb possesses seven such modifications, three active, three passive, and one reflexive. They are variously termed voices, species, modifications, or Conjugations.

190. The nature of these modifications will be understood from the following:—

Scheme of the Seven Conjugations.

CHARACTER.		NAME.	MEANING.
Simple	Active	Qal	<i>he watched.</i>
	Passive	Niphal	<i>he was watched.</i>
Intensive	Active	Piel	<i>he watched diligently.</i>
	Passive	Pual	<i>he was watched diligently.</i>
Causative	Active	Hiphil	<i>he caused to watch.</i>
	Passive	Hophal	<i>he was caused to watch.</i>
Reflexive		Hithpael	<i>he watched himself.</i>

Obs.—The meaning of the names of these conjugations will appear later. See § 200. It is not to be supposed that every verb is found in all seven conjugations. This rarely happens. Moreover, while it is in general true that Piel is *intensive*, Hiphil *causative*, and Hithpael *reflexive*, these characteristic meanings are often more or less obscured, and seldom appear so clearly as in the scheme above. The Niphal conjugation was probably originally reflexive, and in many verbs retains its reflexive force, see p. 80.

191. In each of these seven Conjugations there are two so-called **Tenses**—the Perfect and the Imperfect (sometimes misnamed Past and Future). These are not Tenses in the full sense, in that they do not fix the time of the action but state only its completedness or incompletedness. **The Hebrew Verb has no Tenses; the time of the action, past, present, or future, must in every instance be gathered from the context.** A tense in English fixes two particulars:—(1) the time of the action, (2) its completedness or otherwise. Thus we have Past Imperfect=I was watching; Past Perfect=I had watched; Past Indefinite (Gk. *aorist*)=I watched; and the same in Present and Future. The Hebrew ‘Tense’ disregards *time*, and looks only to *completedness*. As we can the more easily predicate completion of past actions and incompletion of future actions, the Hebrew Perfect is generally past and the Imperfect future.

192. Besides the two ‘Tenses’ each Conjugation has an Imperative (except Pual and Hophal), Infinitive, and Participle. The subjective moods (Subjunctive and Optative) are mostly expressed by the Imperfect.

193. The **Imperative** is found only in the second person,

and is used only in affirmative commands. What is called the third person imperative ('let him do') is expressed by the *imperfect*. The *imperfect* is also used in *prohibitions* with the negative particle נַא not ('objective'), or נַא ('subjective,' implying wish, request, warning).

The **Infinitive Construct** is the substantive-form of the verb, as in other languages, and is often governed by prepositions, as לְקַטֵּל to kill; בְּקַטֵּל in killing. The **Infinitive Absolute** is used with other parts of the same verb to give additional emphasis, as קָטֹל אֶקְטֹל ('to kill I will kill') *I will surely kill*, see § 284.

The **Participles** are the adjective-forms of the verb, and are often used with the article, as הַמְּתַטֵּל ('the man killing') *one who kills*; הַמְּשִׁיל ('the man ruling') *he who rules, the ruler*. So with substantives, the article being repeated, as הַמֶּלֶךְ הַמְּשִׁיל ('the king, the man ruling') *the king who rules*. The relative pronoun and the verb are thus often the proper rendering of the participle. Sometimes, also, the participle is employed, with the copula (part of the verb *to be*) understood, as a predicate, especially for the **Present Tense**, as הַמֶּלֶךְ מִשְׁלָך ('the king is ruling') *the king rules*.

Obs.—The participles are modified like adjectives to express gender and number.

194. The Perfect and Imperfect are conjugated by the aid of *preformatives* (at the beginning) and *afformatives* (at the end) to express the different numbers, persons, and genders of the verb (§ 188), according to the following scheme. The third person is given first as the simplest form (§ 91).

PERFECT (with *afformatives*).

Sing. 3rd pers., m. (stem.)		Plur. 3rd pers., c.	;
" " f. נָ			
" 2nd pers., m. תָּ		" 2nd pers., m. תָּ	תָּם
" " f. תָּ		" " f. תָּ	תָּמָ
" 1st pers. תִּ		" 1st pers. תִּ	תִּנְ

IMPERFECT (with *preformatives and afformatives*).

Sing. 3rd pers., m. . . .		Plur. 3rd pers., m. . . .
" " f. . . .		" " f. . . .
,, 2nd pers., m. . . .		,, 2nd pers., m. . . .
" " f. . . .		" " f. . . .
,, 1st pers. . . .		,, 1st pers. . . .

Obs.—The sheva in the preformative of the imperfect is modified according to the rules in § 70, e.g. יִקְרַב becomes קָרֵב, and יִתְהַרֵּג becomes תָּהֲרֵג.

195. **This table contains the key to the inflection of the perfect and imperfect in all the species of all Hebrew verbs.** Variations from the type will be accounted for as they arise, by the general laws of orthography and euphony. The effect of the preformatives and afformatives in modifying the vowels of the verb should be carefully studied in the following paradigm, containing also the imperative, infinitive, and participles, *the whole of which must be committed to memory*, as a preliminary to the mastery of all verbal forms. The verb chosen as the example here is **תָּרַפֵּת** *he has visited*.

Obs.—This verb is selected as not containing any letter that is the subject of special rules, i. e. no weak letter, or semi-vowel, or guttural. The insertion or omission of the *daghesh lene* in the first radical ב will occasion no difficulty. See § 36. It is a **strong verb**, i.e. its radicals bear the weight of every change without modification. The verb **תָּעַשֵּׂת** *he has done*, selected by the older grammarians, is open to objection, chiefly from its second radical being a guttural. A curious consequence of this choice has, however, enstamped itself upon the technical language of Hebrew grammar, as will be noted in § 200.

LESSON XV.

FIRST (ACTIVE) FORM: QAL.

196. The First Conjugation of the Hebrew Verb is the Simple. It has its name (**לְלִight**) from the fact that alone of the seven conjugations its inflections proceed from the simple verbal stem without any characteristic prefix (as Niphal, Hiphil, etc.) or doubled radical (as Piel and Pual). **Its root, from whence the Imperfect and Imperative are directly formed, is found in the Infinitive Mood** (Construct).

But the third person perfect qal, being one of the simplest forms, is employed for practical convenience as the verbal stem, and is the part generally given in vocabularies and lexicons, even when the qal species of the verb is not actually in use.

197. Paradigm of Qal.

The accent is on the last syllable except where otherwise marked.

INFINITIVE Mood.

Absolute: פְּקַד to visit.

Construct: פְּקַד to visit; בְּפְקַד in visiting;

לְפְקַד for visiting; מִפְקַד from visiting.

PARTICIPLE ACTIVE.

פְּקָד visiting, one visiting (m.)

(פְּקָדָה) (פְּקָדָת) (fem.)

פְּקָדִים (pl. m.)

PARTICIPLE PASSIVE.

פְּקוּד visited, one visited (m.)

פְּקוּדָה (fem.)

פְּקוּדִים (pl. m.)

PERFECT TENSE.

Sing.

פְּקַד he visited¹.

פְּקָדָה she visited.

פְּקָדָת thou visitedst (m.)

פְּקָדָת thou visitedst (f.)

פְּקָדָתִי I visited, or have visited.

Plur.

פְּקָדָג they visited.

פְּקָדָתֶם you visited (m.)

פְּקָדָתֶן you visited (f.)

פְּקָדָתֶנוּ we visited.

IMPERFECT TENSE.

יַפְּקַד he will visit¹.

תַּפְּקַד she will visit.

תַּפְּקָד thou wilt visit (m.)

תַּפְּקָד thou wilt visit (f.)

אַפְּקַד I shall visit.

יַפְּקָדִי they will visit (m.)

תַּפְּקָדָנָה they will visit (f.)

תַּפְּקָדִי you will visit (m.)

תַּפְּקָדָנָה you will visit (f.)

נַפְּקַד we shall visit.

¹ These meanings are only approximate. See §§ 191, 220-222.

IMPERATIVE MOOD.

<i>Sing.</i>	<i>Plur.</i>
פָּקַד visit thou (m.)	פָּקַדְיוֹ visit ye (m.)
פָּקַדְתִּי visit thou (f.)	פָּקַדְנָה visit ye (f.)

198. Some strong verbs differ from this paradigm:—

a. In the perfect, third pers. sing. masc., by taking *tsēre* in the second syllable instead of *pathach*, e.g. יָבֵשׁ he was old, יָבֵשׁ he was dry. These are generally **intransitives**. A rarer form takes *cholem*, e.g. יָכֵן he was little.

b. In the imperfect (also imperative and infinitive) by taking *pathach* in the second syllable, e.g. בָּבֶד, יָכֹבֶד. These are noted in the vocabularies as **Imperfect A verbs**.

Exercise xvi.

Obs.—1. The personal pronoun *he* is, henceforth, omitted from the meanings of verbs in the vocabularies.

2. Let the learner write down the forms of any strong verbs among the following in qal, according to the paradigm, so as to become perfectly familiar with them before proceeding to translation. So also with the subsequent conjugations.

אָבַד is ruined.	יָבֵשׁ impf. is withered, dried.
אָהַב (impf. יָאַהַב), has loved.	יָדַע has known.
אֲזַה then, gen. with impf.	מָם sea.
אָח brother.	לְמָן moon.
אֲזַה how?	יָשַׁב has dwelt.
אָגָד and גָּדַל has been great.	וְתוֹמֵךְ orphan.
אָגַל has robbed.	בָּבֶל dog; (בָּבֶל in pause) Caleb.
אָגַב has stolen, taken away.	לִבְבָּס heart; middle.
אָגַל poor.	מָלֵא has become full; with acc.
אָגַל went.	מִצְוָה command.
אָגַן has become old (impf. A): also adj., old.	מִצְרָי Egyptian (subst. and adj.)
אָגַנְשׁ month.	מִשְׁלָחָן has ruled.

מִשְׁפָּט judgment.	רֹשׁ poor.
מַתָּה dead.	שָׂדָה field.
מִתְּקֵן has become sweet (impf. A).	שָׁרֵף has burned.
נָא I pray (<i>quaeso</i>).	שָׁבֵר has broken in pieces.
נָעַר boy.	שָׁבַת has rested.
נָפַל has fallen.	שָׁבָת f. Sabbath.
עֶבֶד servant.	שָׁוֹא (shāv) in vain (<i>frustra</i>).
עָמַד has stood, withstood.	שָׁבֵן has dwelt.
עָשֵׂר rich (adj.)	שָׁמַר has watched, observed.
פָּשַׁט has attacked, fallen upon (impf. A and O).	שָׁנֵי second.
קָטָן has been little ; followed by מִן, has been less than, i.e. <i>unworthy of</i> .	שָׁמֵשׁ sun.
רָגַע has pursued, followed.	שָׁפַט has judged.
	שָׁקַר has watched.
	שָׁרֵן has multiplied, swarmed.
	תְּבִיל f. (generally without art.), world.

1. אָמַר נָעַר מִצְרֵי אֱלֹהִים פְּשַׁטְּנוּ עַל-גְּנָבָן¹ כָּלְבָן וְאַתָּה זִקְלָג שְׁרֵפָנוּ בְּאֶשׁ : 2. וְדוֹד אֹז יִשְׁבֵּן בָּעֵיר הַחִיא : 3. אָמַר אֱלֹהִים אֱלֹהִים אֲדָם אַתָּם שְׁרֵצֵי בָּאָרֶץ : 4. הַשְּׁפָט² כָּל-הָאָרֶץ לֹא יִעֲשֶׂה³ מִשְׁפָּט : 5. אַתָּה רְבָקָה⁴ מַיִּהְיוֹן יְהוָה בְּשִׁירְךָ וַיֹּאמֶר הַעֲבָר הַוָּא יִצְחָק : 6. בְּחֶדֶשׁ הַשָּׁנִי יִבְשֵׂה הָאָרֶץ : 7. אָמַר הַכְּסִיל מִינָּם גְּנוּבִים יִמְתַּקְוּ : 8. אָמַר אֱלֹהִים לַיִצְחָק אֱלֹהִים מִצְרִימָה⁵ שָׁכַן בָּאָרֶץ הַזֹּאת : 9. אָמַר יִצְחָק אֱלֹהִים עַשְׂוֵה הַגָּהָה-נָא זָקַנְתִּי וְלֹא יִרְעַתִּי יוֹם מוֹתִי : 10. רְבָקָה אַחֲבָת אֶת-יַעֲקֹב מִן הָאָח

¹ The south country, where Caleb had a possession, and where was situated the town of Ziklag. ² A question is asked in Hebrew by the prefix הַ (the *interrogative*) attached to the first word in the clause. ³ ‘Will He do?’ ⁴ Rebekah. ⁵ ‘Do not go down.’ ⁶ ‘To Egypt;’ pause-form. The direction *whither*, less frequently the *where*, is indicated by the appended הַ (‘local’) mostly without the tone, e.g. אֶרְצָה to the earth; שְׁמַיָּה to heaven.

הַגְּדוֹלָה: 11. שִׁמְרֵתְשָׁמֶר⁷ אֶת־הַמִּצְוָה הַזֹּאת: 12. עֲשֵׂיר
בָּרְשִׁים יְמִישָׁלָה: 13. אָמֵר דָּוד אֶל־שָׂאול אֶחָרִי מֵאַתָּה
רִיף אֶחָרִי כָּלֵב מִתָּה: 14. שִׁמְרֵתְשָׁמֶר אֶת־הַשְׁבָּתָה: 15. אֶל
תְּגֻלָּדָלָה: 16. אָם יְהוָה לֹא יִשְׁמַר עַיר שְׂוָא שְׁקָד
שִׁמְרָה: 17. שְׁפָטוּ דָּל וַיְתָהָם: 18. הַהָּא אֶלְהִים אֶת
יְשֻׁמְעָל⁸ וַיְגַלֵּל⁹: 19. אָה אֶבְרָהָת צָוָר¹⁰ אַיְה נְפִילָה
בְּלֵב הַיּוֹם: 20. קָטַנְתִּי מִכְלֵה הַחֲסָרִים¹¹:

⁷ See § 193, Inf. Abs. ⁸ For the reason of the shortening of the vowel of the verb, see §§ 69, 48 (3). ⁹ Ishmael. ¹⁰ 'And he was great.'
¹¹ Tyre. ¹² 'The mercies.'

LESSON XVI.

THE VERB (CONTINUED): NIPHAL.

199. **The Niphal conjugation is primarily reflexive,** and sometimes expresses simply the reflex action of *qal*, e.g. *qal*, *to guard*; Niphal, *to guard oneself* (Greek middle φυλάσσεσθαι). Hence it may denote reciprocal action, as *to consult together*, *to quarrel*, etc. **But the most usual meaning of Niphal is a simple passive of qal.**

200. In explanation of the name *Niphal* it may be noted that the older grammarians adopted as a paradigm the verb פָּעַל *he has done*. The 3rd s. m. perf. of this verb in each of the conjugations after *qal* (reflexive, intensive, etc., see § 190) was taken as the name of that conjugation. So that as the 3rd s. m. perf. reflexive of *qal* is בְּפָעַל (*niph'al*), and the same form in the intensive conjugation is פִּיאָל (*pī'el*), causative הַפִּיעַל (*hiph'āl*), etc., these became adopted as the technical names for the corresponding conjugations in all verbs.

201. As contrasted with *qal* (the *light* conjugation), the other six are marked by some characteristic prefix or inserted letter. **The characteristic of Niphal is the prefix הַנִּ-**

hin-, which, however, is abbreviated in two ways: (a) Before the perfect and participle the prefix is ה (before a guttural ה). (b) In the infinitive, imperative, and imperfect, the ה assimilates with the first radical of the verb by daghesh forte (§ 37. 2), while in the imperfect the ה also is absorbed. Thus infin. (and imperat.) יְהִנְפֹּקֶד, הַפֹּקֵד (for יְפֹקֵד).

202.

Paradigm of Niphal.

INFINITIVE.

Absolute: נִפְקָד to be visited.

Construct: בַּהֲפֹקֵד to be visited; in being visited.

לְהַפֹּקֵד for being visited; from being visited.

PARTICIPLE.

being visited (m.) (pl. m. נִפְקָדִים).

PERFECT TENSE.

Sing.

נִפְקָד	he	was visited.
נִפְקָדָה	she	
נִפְקָדָת	thou wert visited	m.
נִפְקָדָת		f.
נִפְקָדָתִי	I was visited.	

Plur.

נִפְקָדָו	they were visited.
נִפְקָדָתָם	you were visited
נִפְקָדָתָן	m. f.
נִפְקָדָנוּ	we were visited.

IMPERFECT TENSE.

יְפֹקֵד	he	will be visited.
תַּפֹּקֵד	she	

יְפֹקֵדִי	they will be visited	m.
תַּפֹּקֵדָנָה		f.
יְפֹקֵדִי	you will be visited	m.
תַּפֹּקֵדָנָה		f.
נִפְקָדָנִי	we shall be visited.	

אַפֹּקֵד I shall be visited.

IMPERATIVE.

הַפֹּקֵד	be thou visited (m.)
הַפֹּקְדִּי	" " "(f.)

הַפֹּקְדִּי	be ye visited (m.)
הַפֹּקְדָּנָה	" " "(f.)

Exercise xvii.

אָכַל has eaten.	מִאָכֵל food.
בָּחר has chosen (niph. partiple, choice, precious).	מִלְּטָה (niph.) has escaped.
הָלַךְ has gone.	מִפְּוִיל flood.
זָרַב has remembered.	נֶפֶש soul.
זָהָב gold.	שָׁמַר he has watched.
חֲכַמָּה wisdom.	לְנִצְחָה for ever.
כְּסֹף silver.	סָפָה has upheld.
פָּרַת he has cut (off).	עַמְּנָה iniquity.

1. וְאַתָּה קָח¹-לְךָ מִכֶּל-מִאָכֵל אֲשֶׁר יָאַכֵּל : 2. וַיַּכְרֵב עָזָן אֲבָתָיו אֶל-יְהוָה : 3. פֶּה אָמַר יְהוָה הַשְׁמָרוּ בְּנֵיכֶם : 4. עַל יְהוָה נִסְמְנַתִּי לְנִצְחָה : 5. הַוִּילֶד בְּחִכָּמָה הַוָּא יִמְלֹט : 6. נִבְחַר שֵׁם מִכְסָף² וִמְזָהָב : 7. נִסְמַךְ הַסְּמָנִי עַל יְהוָה : 8. לֹא יִכְרַת כָּל-בָּשָׂר עוֹד מִן-הַמְּבוֹל :

¹ Imperat. 2 s. m. לְקַח *he has taken.*² See § 173.

LESSON XVII.

THE VERB (CONTINUED): PIEL AND PUAL.

203. **The Piel conjugation is primarily intensive; the Pual is simple passive of Piel.** The intensive meaning is, however, often obscured, and the force of these conjugations must be studied in individual verbs. It may be noted that (a) piel is frequently causative (as לְמַد, qal, *to learn*; piel, *to teach*). (b) Some verbs intransitive in qal are transitive in piel (as רִזְקַנְתִּי, qal, *to be strong*; piel, *to strengthen*). (c) Many verbs (with or without a qal form) use a piel in a *simple* sense.

204. **The characteristic of piel and pual is the doubling by daghesh of the middle radical.** If this radical is a guttural the preceding vowel is lengthened (§ 65 a).

The participle has the preformative פָּ. Pual (as a passive) has no imperative.

Obs.—For the vowels of piel and pual, see the Paradigm. Many verbs in the piel take *pathach* under the second radical instead of *tsere*. So also the *hithpael*, § 206.

205. Paradigm of Piel and Pual.

INFINITIVE.

Piel.

Pual.

Abs. פְּקַד to visit diligently. None.

Constr. פְּקַד to visit diligently. { With prefix
 prepp.
 as before. } פְּקַד to be visited diligently.

PARTICIPLE.

visit^{ing} diligently (m.) מִפְּקָד visiting diligently (m.) מִפְּקָד being visited diligently (m.)
(pl. m. מִפְּקָדִים). (pl. m. מִפְּקָדִים).

PERFECT.

	Piel.	Pual.		Piel.	Pual.
Sing. 3 m.	פְּקָד	פְּקָד	Plur. 3 c.	פְּקָדוֹ	פְּקָדוֹ
„ f.	פְּקָדָה	פְּקָדָה	„ 2 m.	פְּקָדָתָם	פְּקָדָתָם
„ 2 m.	פְּקָדָתָךְ	פְּקָדָתָךְ	„ f.	פְּקָדָתָךְ	פְּקָדָתָךְ
„ f.	פְּקָדָתָךְ	פְּקָדָתָךְ	„ 1 c.	פְּקָדָנוּ	פְּקָדָנוּ
„ 1 c.	פְּקָדָתָנוּ	פְּקָדָתָנוּ			

IMPERFECT.

	Piel.	Pual.		Piel.	Pual.
Sing. 3 m.	יִפְּקָד	יִפְּקָד	Plur. 3 m.	יִפְּקָדוֹ	יִפְּקָדוֹ
„ f.	תִּפְּקָד	תִּפְּקָד	„ f.	תִּפְּקָדָנָה	תִּפְּקָדָנָה
„ 2 m.	תִּפְּקָד	תִּפְּקָד	„ 2 m.	תִּפְּקָדוֹ	תִּפְּקָדוֹ
„ f.	תִּפְּקָדָךְ	תִּפְּקָדָךְ	„ f.	תִּפְּקָדָנָךְ	תִּפְּקָדָנָךְ
„ 1 c.	אִפְּקָד	אִפְּקָד	„ 1 c.	גִּפְּקָד	גִּפְּקָד

IMPERATIVE.

	<i>Piel.</i>	<i>Pual.</i>		<i>Piel.</i>	<i>Pual.</i>
Sing. 2 m.		פָּקַר	None.	פָּקַדוֹ	פָּקַדְנָה
„ f.	פָּקַדִּי		„ f.		„

Exercise xviii.

Obs.—For words not given, see Vocabulary at end of book.

piel, has made strong.	מִרְאֵן	qal and piel, has measured.
piel, has sung.	זָמַר	piel, has told, numbered.
piel, has made strong.	חִזַּק	עָשָׂה has done.
has brought forth.	יָלַד	קָרְשׁ piel, has made holy.
piel, has honoured.	כָּבֵד	רָבַּף has pursued.

1. זָמַרְוּ לְיהֹוָה בְּכָנֹור זָמַרְוּ לְאֱלֹהִים זָמַרְוּ:
2. מִי יִסְפֶּר אֶת-הַכּוֹגְבִים וּמִי יִפְרַد אֶת-הַיִם:
3. סִפְרֵר הַעֲבָד לְיִצְחָק אֶת-כָּל-הַדְבָּרִים אֲשֶׁר עָשָׂה:
4. חִזְקֵי יָדִים רְפֻות וּבְרִפְיִים פּוֹשְׁלוֹת אֲמַצְׁיו:
5. בְּטַרְטָם חֲרִים יָלַדוֹ¹ מַעוֹלָם עַד עַוְלָם אַתָּה אֵל:
6. הַמְּנַבֵּד יְהֹוָה הוּא גַּם רַדֵּף צְדָקָה:
7. זָכֵר אֶת-יּוֹם הַשְׁבָּת לְקַדֵּשׁ אֶת-יּוֹם הַזָּהָה אֲשֶׁר קַדֵּשׁ יְהֹוָה:
8. הַשְׁמִים מִסְפָּרִים כְּבָוד-אֵל:

¹ Pause form.

LESSON XVIII.

THE VERB (CONTINUED): HITHPAEL, HIPHIL, AND HOPHAL.

206. It will be found convenient to place the **Hithpael** here, as it **precisely follows the Piel in form, only with the prefix הת hith-, pathach being under the first radical throughout.** The second radical has *tsere* or *pathach* (like

piel, § 204 *Obs.*). Thus, *piel* inf. פָּקַד, *hithpael* חִתְפְּקַר. The participle has the preformative נִ. After prefixes (imperfect and participle) the נִ of this חִתְ is absorbed and the prefix takes its vowel.

Obs. 1.—When the first radical is a sibilant (צִ, צֵ, שִׁ, שֵׁ), the נִ in the prefix חִתְ changes places with it. Thus from שִׁמֶר *he kept*, we have not חִתְשִׁמֶר but חִטְשִׁמֶר. When the first radical is צִ, the transposed נִ becomes צֵ, e.g. from צִבְצֵץ *he was just*, comes חִטְבֵצֵץ *he justified*.

When the first radical is a dental (גִּ, טִ, נִ), the נִ is *assimilated* (by daghesh forte, see § 37. 2); also occasionally with other letters.

Obs. 2.—In a few passages a passive of *hithpael* is found of the form *hothpaal* (חִתְפְּקַר). See Lev. xiii. 55, 56, Num. i. 47, Deut. xxiv. 4, 1 Kings xx. 27.

207. **The signification of *hithpael* is generally reflexive and intensive;** as to *do to or for oneself*, to *make oneself*, or to *show oneself* in any way, that which the simple verb expresses. Sometimes it denotes **reciprocal action**; as to *do one to another*. For other meanings that spring out of this general notion, the lexicon or vocabulary must be consulted.

208.

Paradigm of Hithpael.**INFINITIVE.**

Constr. חִתְפְּקַר to visit oneself.

PARTICIPLE.

מִתְפְּקַר sing. visiting oneself.

(pl. m. מִתְפְּקַרְתִּים).

PERFECT.

Sing. 3 m.	הִתְפְּקַר	Plur. 3 c.	הִתְפְּקַרְיוֹ
„ f.	הִתְפְּקַרְתָּה	„ 2 m.	הִתְפְּקַרְתָּם
„ 2 m.	הִתְפְּקַרְתָּתְךָ	„ f.	הִתְפְּקַרְתָּנוּ
„ f.	הִתְפְּקַרְתָּתְךָ	„ 1 c.	הִתְפְּקַרְתָּנוּ
„ 1 c.	הִתְפְּקַרְתָּתִי		

IMPERFECT.

Sing. 3 m.	וַתִּפְקֹד	Plur. 3 m.	וַיִּתְפְּקֹדוּ
„ f.	תִּפְקֹד	„ f.	תִּפְקֹדוּנָה
„ 2 m.	תִּפְקֹד	„ 2 m.	תִּפְקֹדוֹ
„ f.	תִּפְקֹדוֹרִי	„ f.	תִּפְקֹדוֹנָה
„ I c.	אַתִּפְקֹד	„ I c.	נִתְפֹּקֵד

IMPERATIVE.

Sing. 2 m.	הַתְּפִקֵּד	Plur. 2 m.	הַתְּפִקְדוֹ
” f.	הַתְּפִקְרִי	” f.	הַתְּפִקְרָנָה

209. Hiphil is in general causative of Qal. When qal is intransitive, hiphil is transitive; when qal is transitive, hiphil takes a direct and an indirect object ('two accusatives'). Thus qal, *he was holy*; hiphil, *he made holy, sanctified*; qal, *he put on*; hiphil, *he caused (him) to put on, or clothed (him) with (garments)*; qal, *he came*; hiphil, *he brought*. **Hophal is passive of hiphil.**

210. The characteristic of Hiphil is the prefix **נ** (with short chireq in the perfect and pathach in the other forms), and long chireq under the second radical. For the vowel-changes in the second syllable, see the Paradigm. **Hophal also has the prefix נ** with qamets-chatuph or qibbutz (especially before daghesh forte), and pathach under the second radical. The participle has the preformative **וְ**.

After any prefix (imperfect and participle) the **n** is absorbed and the prefix takes its vowel.

211. Paradigm of Hiphil and Hophal.

INFINITIVE.

Hiphil.

Hophal.

Abs. **הפקד** to cause to visit.

הפקד to be caused to visit.

Constr. **הַפְקִיד** to cause to visit. { With prefix
 { prepp.
 { as before. none.

PARTICIPLE.

*Hiphil.***רִפְקִיד** causing to visit (m.)*Hophal.***מַפְקֵד** caused to visit (m.)

PERFECT.

*Hiphil.**Hophal.*

Sing. 3 m.	הַפְקִיד
" f.	הַפְקִידה
" 2 m.	הַפְקִידת
" f.	הַפְקִידת
" 1 c.	הַפְקִידתי

*Hiphil.**Hophal.*

Plur. 3 c.	הַפְקִידוֹ
" 2 m.	הַפְקִידתָם
" f.	הַפְקִידתָן
" 1 c.	הַפְקִידנוּ

*Hiphil.**Hophal.*

IMPERFECT.

*Hiphil.**Hophal.*

Sing. 3 m.	יַפְקִיד
" f.	תַּפְקִיד
" 2 m.	תַּפְקִיד
" f.	תַּפְקִידי
" 1 c.	אַפְקִיד

*Hiphil.**Hophal.*

Plur. 3 m.	יַפְקִידוֹ
" f.	תַּפְקִידנָה
" 2 m.	תַּפְקִידוֹ
" f.	תַּפְקִידנָה
" 1 c.	נַפְקִיד

*Hiphil.**Hophal.*

IMPERATIVE.

*Hiphil.**Hophal.*

Sing. 2 m.	הַפְקֵד
" f.	הַפְקִידי

*Hiphil.**Hophal.*

Plur. 2 m.	הַפְקִידוֹ
" f.	הַפְקִידנָה

*Hiphil.**Hophal.*

Exercise xix.

אָגָר has gathered.**רַשָּׂא** has become green, verdant.**אֲשֶׁר** the tender grass.**יִסְרָר** has instructed, chastised
(mostly piel).**כְּאֹשֶׁר** like as, as.**כָּלָם** (hiph.) has shamed.

מָטַר (only in hiph.) has rained.
מלך has become king.
עִנְג (hithp.) has rejoiced, delighted.
פָּאֵר (piel) has glorified ;
 (hithp.) has shown himself glorious.
צָוָה (piel) has commanded.
קָרַב has drawn near ; (hiph.) has brought.

לְבָרָחָם multitude, abundance.
רָחָם the womb.
שָׁכַל (generally hiph.) has attended to, considered, been prudent.
שָׁחַת (hiphil) has destroyed, spoiled.
שָׁלַךְ (hiphil) has cast away.

1. מֶלֶכִי שָׁבָא וָסְבָא¹ אֲשֶׁר יָקֹרֵבוּ : 2. וְהָאָנָשִׁים
 טוּבִים לְנֵנוּ מֵאָדָר וְלֹא הַכְלִמְנוּ : 3. וַיֹּאמֶר לֵי עֲבָדִי
 אַתָּה יִשְׂרָאֵל אֲשֶׁר-בָּךְ אֲחִפָּאָר : 4. הַתְּקֻדְשׁוּ אָמֵר
 יְהֹוָה כִּי אֵל קָדוֹשׁ אָנֹכִי : 5. שִׁמְרָתִי אֶת-הַתּוֹרָה
 וְאֲשַׁתְּמָרָ² מַעֲזָן : 6. מֶלֶךְ חָכָם מִשְׁבִּית³ מִלְחָמֹות :
 7. אָמֵר אֶבְרָהָם אֶל-יְהֹוָה הַתְּשִׁיחַת⁴ בְּחִמְשָׁה⁵ אֶת-כָּל-
 הַעִיר : 8. הַתְּהַלֵּךְ אֶת-יְהֹוָה⁶ בְּאָשֶׁר צֹהָה אֶת-מְשָׁה
 לְהַתְּהַלֵּךְ לְפָנָיו⁷ : 9. עַלְיָה יְהֹוָה הַשְּׁלָכָתִי⁸ מְרָחָם :
 10. אָגֵר בְּקִיעֵץ אִישׁ מִצְבֵּיל : 11. יִשְׁעָת לְשָׁמֶר וְעַת
 לְהַשְׁלִיךְ : 12. יִסְרֵר וִסְרֵר יְהֹוָה אֶת-הַצְּדִיק וְלִפְנֵות לֹא
 גַּתְנֵ אֶתְךָ : 13. הַמְלָה אָנוֹשׁ בְּכָל אֲשֶׁר תַּחַת הַשְּׁמֶשׁ :
 14. הַמְטִיר אֶלְהִים עַל-הָאָדָمָה וְהַגָּה הַרְשִׁיאָה הָאָדָמָה
 רְשָׁא רְעֵץ : 15. תַּתְעִנֵּג נִפְשָׁחָצְדִיק⁹ עַל רַב שְׁלוֹם :

¹ 'Sheba and Seba.' ² 'and I kept myself.' On the transposition of the letters in this conjugation, see § 206 Obs. Observe here, also, the consecutive of the imperf., § 223.

³ The participle here, as elsewhere very frequently, expresses the present tense, § 193. ⁴ ה interrogative.

⁵ 'for the sake of the five.' ⁶ 'with Jehovah.' ⁷ 'before Him.'

⁸ 'upon Thee, Jehovah, I was cast,' i.e. 'confided to Thee.'

⁹ For the pathach, see §§ 204 Obs., 206. ¹⁰ Genitive.

LESSON XIX.

RECAPITULATION: HINTS FOR IDENTIFYING VERBAL FORMS.

212. The paradigms in §§ 197–211 present the complete scheme of the **Strong Verb**, i. e. a verb which has no guttural or weak letter among its three radicals. **The strong verb is the standard**, and must be thoroughly committed to memory before the student passes on to the various classes of Weak Verbs and their deflections from this standard. Such deflections are solely due to the weakness of one or more of the radicals, and for the most part are easily explained (and might be anticipated) from the general principles of Orthography (see Part I).

213. It is of the utmost importance that the student should acquire facility in assigning any verbal form to its proper conjugation, even though he may have no knowledge of that particular verb. The points to be determined are in general five—(1) Conjugation, (2) Tense (or Mood), (3) Person, (4) Number, and (5) Gender.

214. The parts of the Verb of most frequent occurrence are the Perfect and Imperfect in the four conjugations *Qal*, *Niphal*, *Piel*, and *Hiphil*. The Infinitive Construct is much more used than the Infinitive Absolute, as the Substantive form of the Verb (p. 75). The Imperative is like the Infinitive. Four of the Participles are marked by the prefix **בְּ**.

215. The Perfect may readily be distinguished from the Imperfect by the absence of preformatives. A table of its afformatives, marking person, number, and gender, and closely akin to the personal pronouns, is given in § 194. These are the same in all conjugations. The Imperfect has preformatives: 3rd pers. **'**, 2nd pers. **נָ**, 1st pers. (sing.) **וָ**, (plur.) **וּ**. It has also suffixes where these are necessary to distinguish genders or numbers.

216. In order to gain readiness in recognising the several conjugations the student is advised (1) to study carefully the characteristics noted in the §§ which introduce the foregoing

paradigms; (2) to master *first* the **3 pers. Sing. Perfect and Imperfect in all conjugations**, with their distinguishing marks, as in the following Table. In the Imperfect the vowel of the preformative is an important guide.

217. Table of 3 pers. Sing. in all Conjugations.

PERFECT.

<i>Conjugation.</i>	<i>Form.</i>	<i>Distinguishing Marks.</i>
Qal	לִמֵּד	. unmistakeable.
Niphal	נִלְמַד	. prefix נִ.
Piel	לִמֶּד	. daghesh 2nd rad.
Pual	לִמֶּד	. daghesh 2nd rad. and characteristic vowel מֶ.
Hiphil	הַלְמִיד	. prefix הַ and inserted מִ.
Hophal	הַלְמָד	. prefix הַ (hō).
Hithpael	הַתְלִמֵּד	. prefix הַתְּ and daghesh 2nd rad.

IMPERFECT.

Qal	يَلْمُد	. <i>chireq</i> with preformative; ö (generally) in ultima.
Niphal	יַלְמָר	. <i>chireq</i> with preformative; daghesh 1st rad. (§ 201).
Piel	יַלְמֵד	. <i>sh'va</i> with preformative; daghesh 2nd rad.
Pual	יַלְמֵד	. <i>sh'va</i> with preformative; daghesh 2nd rad. and characteristic vowel مֵ.
Hiphil	יַלְמִיד	. <i>pathach</i> with preformative; inserted מִ.
Hophal	יַלְמָד	. <i>qamets chatuph</i> with preformative.
Hithpael	יַתְלִמֵּד	. prefix يַתְּ; daghesh 2nd rad.

Obs.—The marks given apply to all persons in both numbers, except that (1) the ö of imperf. qal falls away before a tone suffix; (2) the מִ of hiphil becomes *pathach* in some persons of perf., *tsere* in imperf.

Exercise xx.

1. Analyse and translate the following forms.

Obs.—Ambiguous forms are distinguished by an asterisk. In these show the alternative possible methods of rendering.

*שְׁפֵل	הַבָּרְתִּי	מַתְקִדְשׁ	וַדְלָק	הַרְשֹׁו
יְשַׁבֵּב*	גַּשְׁבֵּר*	גַּסְגָּר	יְבַקְשֵׁי	הַזְּכִיר
אֲבָדָת	וַשְׁפֵל	סְגָרִנִּי	בַּבְגָּד	זְכִירִי
הַשְׁמִרִי	הַשְׁפֶּטֶנָּה	מִסְתְּפִידָר	לְבָגָד	זְכִירָה
שְׁמָרָ	הַלְּבָשָׁנָה	וַיְמַלְטֵי	בְּקַשְׁ	זְכָר
תַּזְבִּינָה	הַקְּנִישָׁתִי	גַּלְמִיד	אֲבָקָשָׁ	*זְכָר*
פָּקִיד	מַלְמִיד	נְפָלָה	הַשְׁתִּימָר*	נְשָׁלָךְ
שְׁמָר	נְמַלְט	וַיְקַטֵּן	וַיְכַפֵּד	תַּשְׁכִּיב*
נְמַלְט	שְׁכַבֵּי	אֲקָבָר	סָגָר	תַּשְׁפִּרְנָה*

2. Write down the following words, with their proper pointing: analyse and translate (besides the vowels and daghesh forte, be careful to supply the daghesh lene, where required, and the methegh. See §§ 36, 66–68).

שְׁמָרָנוּ	הַמְשֻלָּנה*	הַפְשָׁט*	רַדְפָּנוּ*
סְמִנָּה	נְמִשְׁלָתָ*	הַפְשִׁיט*	יַרְדָּף*
אַצְדִּיק	הַשְׁמָרָתָם	פְשָׁטִי*	רַדְפוּ*
נְצָרוּ	מַשְׁמִיךְ	נְפָשָׁט*	*רַדְפָּת*
צְדָקוּ	מְשֻתָּמָר	מְשֻׁלָּנה*	*רַדְףָ*
נְסָמָךְ	נְסָמָךְ*	שְׁמָרָ*	הַתְּפַשְׁטוּ*
סְמִנְתִּי	הַמְשֻלָּתָם	נְשָׁמָרָת*	הַמְשֻלָּתָם*

LESSON XX.

USE OF THE MOODS AND TENSES: JUSSIVE AND COHORTATIVE IMPERFECT: VAV CONSECUTIVE.

218. The chief uses of the Infinitive, Imperative, and Participle have already been noted (§ 193). They may be briefly stated thus :

Infin. Abs., rarely used and chiefly adverbial; *precedes* a finite verb to express emphasis, certainty.

Infin. Constr., used as freely as the infin. in English and much in the same way; generally with prefixes הַ, בַּ, וַ, equivalent to the Latin gerund in its several cases.

Participle, of much more restricted use than in English or Greek. In general either employed as a substantive, or (with pronouns) as a tense, expressing *continued* action, often in *present* time (§ 222).

Imperative, always affirmative and confined to the 2nd pers. Negative *commands* are expressed by לֹא with Imperf., a negative *wish* or *entreaty* by נִזְמָן with Imperf.

219. **To supply an Imperative of 1st and 3rd pers. there are two special forms of the Imperfect.**

a. **A lengthened form**, chiefly in the first person (sing. and plur.), made by the addition of הֵרֶת, as from אָסֵפֶר I will tell, (piel) אֲקִפְרָה let me tell. This form is termed the **Cohortative Imperfect**, as marking the concentration of the *will* upon the action described. The new final syllable has the tone, and therefore affects the preceding vowel like the other accented affirmatives, הֵ and וֵ. Thus, as from יִפְקַד (sing.) we have יִפְקָדָה (plur.), so from אֲפִקְדָּה we have the cohortative אֲפִקְדָּה.

Obs.—A similar form is found in the Imperative with *intensive* force; פְּקַדְךָ visit thou, פְּקַדְתָּה (for הֵרֶת; for the slight vowel ö, see § 70) pray visit!

b. **A shortened form**, chiefly in the second and third persons. The use in the second person is principally after לֹא, to express negative entreaty. This form is termed the **Jussive**

Imperfect, as indicating *command*, and is not found in the strong verb except in hiphil. Thus, יִקְרַב he will sanctify; יְקַרֵּב let him sanctify. From the abbreviation this form is called the **Imperfect apocopate**.

Obs.—In the weak verbs, as will be seen hereafter, the imperfect apocopate occurs also in other conjugations, especially in the numerous class, verbs with *n* as third radical.

220. **The uses of the Perfect and Imperfect** cannot here be set forth in detail. The main principle is given in § 191, and will be found the key to the varied meanings of the Hebrew Tenses (so called). Both tenses predicate *state* and not *time*; each may, in fact, be used to describe actions *past*, *present*, and *future*¹.

221. **The Perfect denotes completed action:**—

- (1) **In past time:** (a) *Pluperfect*, ‘I had visited’ (a doubtful use); (b) *Aorist*, ‘I visited.’
- (2) **In present time**, i. e. past action viewed as continued in its effect to the present: (c) *Perfect*, ‘I have visited;’ (d) *Present*, (i) as expressing a general truth, ‘I visit,’ i. e. have visited and shall visit again; (ii) idiomatically in certain verbs, especially יָדַע ‘I know’ (compare Lat. *novi*, Gk. *oīda*).
- (3) **In future time**, i. e. future action viewed as so certain of fulfilment that it is spoken of as already completed: (e) *Future*, ‘I shall visit,’ a vivid use especially noteworthy in the so-called **Prophetic Perfect**; (f) *Future Perfect*, ‘I shall have visited.’

222. **The Imperfect denotes incomplete action, and by a natural extension repeated action:**—

- (1) **In past time:** (a) *Past Imperfect*, ‘I was visiting²;’ (b) ‘I used to visit’ (*frequentative*).
- (2) **In present time:** (c) *Present*, ‘I am visiting;’ (d) ‘I visit’ (as a general truth, cf. § 221 (2) d).

¹ For a brilliant exposition of the whole subject, see Driver, *Hebrew Tenses* (Clarendon Press).

² The perfect narrates the *occurrence* of a past event, the imperfect *pictures* the event in progress.

(3) **In future time:** the common usage, incompleteness belonging especially to futurity; (*e*) *Future*, ‘I shall visit.’ Other uses are (*f*) *Potential*, ‘I may or can visit,’ and (*g*) after *final* conjunctions, ‘in order that I may visit,’ ‘lest I visit.’

The Participle when used as a tense (§ 218) **expresses continuous action or state** as contrasted with the repeated action denoted by the Imperfect. Compare Ps. xxvii. 3, ‘Though war should rise against me, even then *will I be confident*,’ **בָּטַח** (participle), with Ps. xcv. 10, ‘Forty years long *was I grieved* with this generation,’ **בָּקַר** (imperf.).

223. **In the narration of a series of connected events in past time, Hebrew employs a special and peculiar idiom.** The first verb in the series which marks the starting point of the narration is a Perfect, the succeeding verbs are Imperfects with the prefix **ו** and.

The copulative **ו** which links the successive verbs into a single chain is termed **Vav Conversive** (from its apparent power to turn future into past), or more properly **Vav Consecutive** (from its use in consecutive narration).

Obs.—A similar idiom obtains in regard to consecutive future events (see § 228). But inasmuch as connected *history* is far more common than connected *prophecy* the **ו** Consecutive with the perfect is comparatively rare, while the **ו** Consecutive with the imperfect is exceedingly frequent.

224. The difference of idiom will be understood from the following examples:—

<i>English.</i>	<i>Hebrew.</i>
God <i>created</i> the heavens . . .	God <i>created</i> the heavens . . .
and the earth <i>was</i> without form . . .	and the earth <i>will be</i> without form . . .
and God <i>said</i> , Let there be . . .	and God <i>will say</i> , Let there be . . .
and there <i>was</i> light . . .	and there <i>will be</i> light . . .
and God <i>divided</i> . . .	and God <i>will divide</i> . . .
and God <i>saw</i> . . .	and God <i>will see</i> . . .

Obs.—In this rendering the English future is employed for the Hebrew imperfect without implying that the two tenses are strictly correspondent. See § 191.

225. **The principle of the idiom, no doubt, is that from the point of view of the first act the others are still incomplete.** A Western narrator regards the whole series from his standpoint as alike past; the Hebrew takes his stand on the first completed action and looks forward.

Dr. Driver compares history as presented by this idiom to a 'gradually unfolding roll in which each turn gently introduces a fresh phase to the eye¹'.

The imperfects in all such series are therefore to be rendered as past.

226. But how are we to distinguish between the ordinary imperfect and the imperfect of continued narrative?

The difficulty is met by a **special pointing** of the copulative ו, whenever the imperfect is to be thus understood of past time.

Obs.—For the ordinary rules of pointing for ו, see p. 46.

This special pointing is **pathach under the Vav, followed by daghesh forte** in the imperfect preformative, e.g. יְקַטֵּל he will kill; יְקַטֵּן (ordinary copula) and he will kill; וַיִּקְטֹּל (Vav Conversive) and he killed. Before the guttural נ (1st pers. sing.) the ו Consecutive takes qamets as compensation for the precluded daghesh (see § 65), as יְקַטֵּל וַיָּקַטֵּן and I killed.

Before ו (3rd pers.) or נ (1st pers. plur.) with shewa the daghesh may be omitted (§ 38 b).

227. Two further points must be noted with regard to Vav Consecutive with the imperfect:—

- (a) It is generally accompanied by a **moving back of the accent** of the verb from ultima to penultima.
- (b) **If the Imperfect has a short form (§ 219 b) it is to this that the ו is prefixed. But the shortened imperfect with ו Consecutive has no Jussive force.**

Obs.—Many verbal forms with ו Consecutive illustrate both (a) and (b), e.g. Imperf. גַּשֵּׁא, Imperf. Apoc. קַשֵּׁא, Imperf. with ו, גַּשְׁׁא; Imperf. חַמֵּתָה, Imperf. Apoc. חַמְּתָה, Imperf. with ו, חַמְׁתָה. (For the shortened vowel, see § 48. 3.)

¹ *Hebrew Tenses*, p. 86.

228. A series of events in future time may be described by an initial Imperfect, followed by Perfects with Vav Consecutive. English: 'he will come and visit me.' Hebrew: 'he will come and has visited me.' In this case the first imperfect seems to be viewed as involving with it the whole series of succeeding events, so that these may be regarded as practically complete and hence expressed by the perfect. This **Vav Consecutive of the Perfect is pointed exactly like the simple Vav Conjunctive** (p. 46). The perfect with Vav Consecutive may be distinguished from the perfect with Vav Conjunctive (*a*) by the context, (*b*) by causing (frequently) the tone to move forward on to the ultima, e.g. יְבָקַרְתִּי and I visited (Vav Conjunctive), יְבָקַרְתִּי and I will visit (Vav Consecutive). It has thus an opposite effect to Vav Consecutive of the imperfect. It does not affect the vocalization.

Obs. 1.—A second of two *imperatives* may be expressed by the perfect with ו; come and visit me = come and thou hast visited me.

Obs. 2.—There are thus three distinct uses of ו:

1. ו **Conjunctive** (ו, ו before labials or sh'va, ו (sometimes) before the tone-syllable).
2. ו **Consecutive of Perfect** (same pointing, distinguished by accent or context).
3. ו **Consecutive of Imperfect** (ו, ו before ו).

Exercise xxi.

בָּהֶמֶת	quadruped, a large beast, cattle.	עֲמִים	peoples (plur. of עֵם).
בְּכֶרֶת	birth-right.	עָשָׂרָה	ten.
דָּבֵר	has spoken (piel).	צָדֵק	to-wards).
חַיָּה	(f.) an animal, living thing.	כְּנִין	a possession ; goods.
בַּיּוֹם	this day ; now.	שָׁבַע	has been satisfied (acc.).
מִכְרָה	has sold.	שָׁבָע	(niphil) has sworn.
מִרְמָה	fraud.	שְׁלִישִׁי	third.
		שָׁם	there.

1. וַיֹּאמֶר אֱלֹהִים אֶת כָּל-הַדְבָּרִים הָאָלוֹהִים: 2. אָמַר

יעַקְבָּ אֶל-עַשְׂוֹ מִכְרָה¹ כִּיּוֹם אֶת-הַבְּנָרָה לֵי : 3. וַיֹּאמֶר
עַשְׂוֹ הַגְּנָה אֲנָכִי הַוְּלָךְ לְמוֹת² וְלַפְּהָ לֵי בְּלָרָה : 4. וַיֹּאמֶר
יעַקְבָּ הַשְּׁבָעָה-לֵי³ כִּיּוֹם וַעֲשָׂו נְשָׁבָע וַיִּמְפַר אֶת-הַבְּנָרָה
לִיעַקְבָּ : 5. בַּיּוֹם הַשְּׁלִישִׁי אָמַר אֱלֹהִים תְּדַשֵּׁא הָאָרֶץ
דְּשָׂא וְעַזְן : 6. אָזְמָרָה לְאֱלֹהִים בְּעַמִּים : 7. יְהֹוָה
אֱלֹהִים גָּדוֹלָה מִאָרְדָּה וְהַגְּדָלָה גַּם אֶת כָּל-הַמְּלָאכָה
בְּשָׁמִים וּבָאָרֶץ : 8. מֶלֶאָה הָאָרֶץ קְנִינָה הָאֲנָשִׁים
וְהַבְּהִימּוֹת וּכָל-הַחַיוֹת יְשֻׁבָּעוֹן⁴ טֹוב : 9. נְחָלִים בֵּין
הַהְרִים יְהַלְּכוּן⁴ : 10. וַיִּמְפַר אֱלֹהִים עַל הָאָדָמָה
וְתְּדַשֵּׁא הָאָדָמָה דְּשָׂא וְעַזְן : 11. יְכַרְתָּ יְהֹוָה אֶת-
הַרְשָׁעָה אֲשֶׁר מִלְּאָ מְרַמָּה וְחַמֵּס : 12. הַכְּסִילִים מִתְּ
תְּשִׁכְילָן⁴ : 13. נְהַלְּלָה⁵ יְהֹוָה דָוָר וְדָוָר :

¹ Rare cognate form for § 219 (a) *Obs.* ² ‘To death’ (properly, ‘to die’). ³ Daghesh forte conjunct., § 37. 3. ⁴ 3 pers. pl. with added ן (see § 235). ⁵ Cohortative impf.

LESSON XXI.

THE VERB WITH PRONOMINAL SUFFIXES.

229. **Personal Pronouns** in their full form (recapitulation from §§ 176–178). These are called separable pronouns:—

1. Sing.	I אֲנָכִי, אָנִי . . .	Plur.	אֲנָחָנוּ we.
2. „	אַתָּה thou (m.)	„	אַתָּם ye (m.)
	אַתָּה thou (f.)	„	אַתָּנָה ye (f.)
3. „	הָוֹא he . . .	„	הָמָה, הֵם they (m.)
	הָיָה she . . .	„	הָנָה, הֵן they (f.)

230. It has already been seen that the personal pronoun may

be abbreviated to a mere suffix (§§ 163, 176). It has now to be noted that **the personal pronoun as object is generally fused with the governing verb into one word.** (Comp. in German *ich glaub's=ich glaube es.*)

231. The form of these appended pronouns or *suffixes* is slightly different, according as the verbal form itself ends with a vowel or a consonant.

Obs.—It will be seen that with one exception (1st pers. sing.) the object suffixes are the same as the possessive. In the second person suffixes the change of **ו** into **כ** is the return to an older form.

a. With vowel endings.

Sing. Suffixes.	Plur. Suffixes.
1. י me	נו us.
2. ת thee (m.)	כם you (m.)
ת thee (f.)	כו you (f.)
3. ה (or ו) him	ם them (m.)
ה her	ו them (f.)

b. With consonant endings. In this case a connecting vowel stands before the suffixes; viz., an A-sound (generally) with the perfect, an E-sound with the imperfect and the imperative; but only a simple sheva before **ת**, **כ**, and **ו**. The suffixes then are generally:—

a. With the perfect.

Sing. Suffixes.	Plur. Suffixes.
1. ני	נו
2. (m.) ת	כם
(f.) ת or תְ	כו
3. (m.) ה or ו	ם
(f.) ה	ו

b. With the imperfect and imperative.

Sing. Suffixes.	Plur. Suffixes.
1. ני	נו
2. (m.) ת	כמ
(f.) ת	כו
3. (m.) ה	ם
(f.) ה (or ו)	ו

Obs.—As the suffixes to the verbs are not used reflexively, the verbal forms of the first and second are not found with suffixes of these persons.

232. The personal endings are thus changed before the suffixes:—

- a. **הִ**— into **הָ**— or **הַ**—.
- b. **בָּ**— remains, except before **נִי**—: e.g. **פִּקְרַתִּי**, and in the form **פִּקְרַתְּךָ** *thou didst visit him.*
- c. **הֵ**— becomes **תִּ**, because the original form was **אַתִּי** instead of **אַתָּ**.
- d. **מָ**—, **תָּ**—, become **תִּ**, because originally **אַתָּם** was pronounced **אַתּוּם**.
- e. Instead of **תִּפְקַרְנָה** stands the masculine form **תִּפְקַרְךָ**: similarly with **תִּפְקַרְנָה** and the like.

233. The verbal forms themselves change their vowels before suffixes according to the rules given in §§ 141, 148–157. In general the Law of Verbal Inflection is followed, but perfect qal changes exactly as a noun of 2nd declension. The following examples should be studied, with reference to the §§ on the Declension of Nouns:—

		Declension-type.	me.	thee.
he visited	פִּקְרָ	(2) changeable qamets in penult.	פִּקְרַנִּי	² פִּקְרָךְ
he will visit	יַפְקָרָ	(3) changeable cholem in ultima.	יַפְקַרְנִי	³ יַפְקָרָךְ
to visit	פִּקְרָ	(3) changeable cholem in ultima.	¹ פִּקְרַנִּי	⁴ פִּקְרָךְ
visiting	פִּקְרָ	(3) changeable tsere in ultima.	פִּקְרַנִּי	⁵ פִּקְרָךְ

Explanatory notes.—¹ For **פִּקְרַנִּי**; the two vocal shevas cannot stand (§ 70) and the slight vowel substituted for the first sheva is in this case ö, because the vowel lost was ö. ² Notice the methegh with qamets, and compare the form (1) (§ 55 note). ³ For **יַפְקָרָךְ**, where the first sheva is silent, the second and third vocal, slight ö; compare ¹. ⁴ Or **פִּקְרָךְ** (ö). ⁵ For **פִּקְרָךְ**, slight è.

234. Suffixes may also be appended to the infinitive (construct) and participles. But as these partake of the nature both of

verbs and substantives they admit of either *possessive* or *object* suffixes. Thus,

Participle—

בְּקָרִי visiting, visitor; one visiting me; בְּקָרִי my visitor.

Infinitive—

בְּקָרֵל to visit, visiting; בְּקָרִי to visit me; בְּקָרִי my visiting.

Obs.—The infinitive and participle *generally* agree with the imperfect in the form of their *object* suffixes.

Exercise xxii.

אָבָה has been willing.

כַּפֹּר hoar-frost.

אָחֶד one.

נָעֲזָרִים youth.

בָּתָן has proved (imperf. A).

נִשְׁתָּא has borne, carried.

דָּקָר has thrust through.

שָׁבַב has lain down (impf. A).

וְרָב (f.) a sword.

סְמַךְ he has strengthened.

יָדָע has known, § 221 (2).

שָׁלַף has drawn out, drawn

יָסַר has founded.

(a sword).

יָירָא has feared.

A full Paradigm of a Verb with Suffixes is given at the end of the book.

1. אָמַר שָׁאוֹל¹ לְנִשְׁאָרָא גִּלְיוֹ² שָׁלֵף אֶת־הַחֶרֶב וְדַקְרָנִי
- בָּה³ פָּנוּבָאָג⁴ חַפְלַשְׁתִּים¹ הָאָלָה וְדַקְרָנִי⁵ וְלֹא אָבָה
- נִשְׁאָרָא גִּלְיוֹ כִּי יָרָא מָאָד⁶: 2. כְּפֹר שְׁמִים⁶ מַיְּילָדוֹ:
3. אַתָּה יְהֹוָה יְרֻעָתִי וּבְחַנְתָּנִי: 4. הַשְׁמִים אַתָּה יְהֹוָה
- יִסְרָתִם: 5. סְמוֹךְ הַצְּדִיק כִּי הַצְּדִיק הִיא סְמִכְתָּהוּ:
6. בְּשָׁלוֹט אַשְׁכַּב כִּי יְהֹוָה יִשְׁמְרָנִי: 7. יְהֹוָה לְמִרְתָּנִי אַתָּה
- תּוֹרְתָּךְ מְגֻעוֹרִים: 8. הַלֹּא⁷ אֶל אָחֶד בְּרָאָנוּ: 9. אַשְׁרִי⁸
- מְשֻׁפֵּל אֶל־דָּל בַּיּוֹם רֵעַ יִמְלְטָהוּ יְהֹוָה: 10. לְמִידָנִי
- יְהֹוָה וְאֶלְמִדָה⁹ כָּל־הַכְּתוּב בְּתוֹרָה: 11. אָמַר יְהֹוָה
- לְצִדְקִיק אָנִי בְּחַרְתִּיךְ וְאָנִי תִּמְכְּתִּיךְ:

¹ Proper name. ² ‘To his armour-bearer.’ ³ ‘With it.’ ⁴ ‘Lest they come.’ ⁵ ‘And thrust me through.’ ⁶ consecutive of the perfect, see § 228.

⁶ Nominative absolute. ‘As for the hoar-frost of heaven.’ ⁷ ‘Is it not?’ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

LESSON XXII.

SUFFIX-FORMS WITH NUN EPENTHETIC OR DEMONSTRATIVE.

235. A strengthened suffix is made by the insertion of a נ between the verb and the pronoun. This נ sometimes appears with a pathach or tsere preceding, but is generally incorporated with the consonant of the suffix by daghesh forte compensative, § 37. 2.

These forms are confined to the imperfect, and are mostly found in pause.

Thus, the 1st person sing. suffix becomes נִי or נֵי

„ 2nd „ „ נָה or נְהָ (pause)

„ 3rd „ „ נָה masc. נְהָ fem.

and perhaps 1st plur. „ נָה

Obs.—The 2nd and 3rd pers. plur. are not found with נ. Note the daghesh in final נ (2nd pers. sing.), and the identical forms for 3rd pers. sing. and 1st pers. plur. (perhaps).

Exercise xxiii.

See Paradigm of Verb with Suffixes.

Ambiguous words are marked by an asterisk.

WORDS FOR ANALYSIS AND TRANSLATION.

שְׁמַרְתָּם	*יָשַׁלְמָה	יָשַׁלְמָה	שְׁפֵטָךְ	מִכְרָה
שְׁפִיטָה	וַיָּשֶׁפְטָם	אֲהַבֵּנִי	הַמְלֹכֶתְנִי	וַיְלַחַם
שְׁפֵטָה	שְׁפֵטָה	תַּהֲלֵלָךְ	מִכְרָה	דִּבֶּר
סְפִרְתָּנוּ	*אֲפִיקִידָנִי	יַעֲטְרָנָה	*וַיִּשְׁבַּבָּם	
תְּשֻׁלְמָה	וַיְשִׁמְרָה	*הַכְּבָדָנִי	גַּמְלָתְהִי	יְלַדְתָּךְ
שְׁפֵטָנוּ	*שְׁמַרְתָּנוּ	שְׁכַחַתָּנִי	*גַּמְלִתָּנוּ	*סְפִרְתָּנוּ

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יכְרַתְכֶם	יְפֹזְרָכֶם	יִסְתִּירָנִי	*בְּקַשְׁתִּיה	אַשְׁבִיתֶם
*כְּבָרוּהוּ	*וַיְצַתָּה	אַכְבָּרָךְ	*לְפֹרְנִי	לְמַדְתָּנִי

*הַמְלִיכָהוּ אֲסֵמֶם יִפְקֹדֶנָה הַסְתָרָתָנִי הַכְבָדָן
 *חַשְׁמָרָנָה *יְחַסְרֵנוּ אֲשַׁבִּיתָךְ *יַלְדָתָנָה *יַלְדָתָנָה
 *זְכָרָתָנִי *יִסְדֵי *יַגְדִלָנוּ הַזְכָרָתָנִי

Exercise xxiv.

אָוֹי woe ! alas !	סִיפה hurricane, whirlwind.
בָּמְלָל has dealt (with acc. of thing and person).	עַלְהָ a leaf.
חוֹמָה a wall.	עַלְבָן therefore.
ימָן f., right side; right hand.	פָקָד has visited.
יסָר (piel) has admonished.	צָרָה distress, trouble.
טָן so, thus.	שִׁיר a song.
לִכְרָד has caught ; taken.	שָׁפֵל impf. A, has been made low; been humbled.
מוֹפָה prudence.	תִבְנָה insight.
נִצְרָר has watched; has guarded.	תָהָרָה thanks; a hymn.

1. יְהֹוָה מִיהָאָנוֹשׁ בַי תִזְבְּרָנוּ : 2. מִהָאָנוֹשׁ בַי חַמְשִׁילָיו בְכָל־הַבָּהָמָה :
3. אָמֵר שָׁאֹל אֶל־קָדוֹר צִדְיק אַתָּה מִמְנִי¹ בַי אַתָּה גִמְלָתָנִי הַטוֹבָה וְאַנְיִ גִמְלָתִיךְ הַרְעָה :
4. אָשָׁרִי הָאִישׁ אָשָׁר תִּסְרְרָנוּ יְהֹוָה :
5. אֲהַלְלָה² יְהֹוָה בְשִׁיר אַגְדָלָנוּ בְתֹדָה :
6. הַנְהָ אֲנַחְנוּ נְרוֹקָפִים³ פְלִיטָנוּ אֶלְהִים הַשְׁפֵט בְצִדְקָה :
7. מִיהָ לְכָם⁴ בַי גִמְלָתָנִי הַרְעָה וְאַנְיִ גִמְלָתִיכָם הַטוֹבָה :
8. מוֹפָה תִשְׁמַר עַלְיךָ⁵ תִבְזָה תִנְצַרְפָה :
9. יַעֲקֹב בְחַרְתִּיהוּ וְתִמְכְתִּיהוּ בִימִין אָמֵר יְהֹוָה :
10. הַרְשָׁע בְעַלְהָ אָשָׁר גַנְבָתָו הַסּוֹפָה :
11. מָה אַנְיִ בַי תִפְקַדְנִי וְתַגְדַלְנִי :
12. יְהֹוָה שְׁמִרְכָם מִכְלָרָע וּמִלְטָכָם מִכְלָצָרָה עַל־גַן כְבָדוֹהוּ כָל־זָרָע יַעֲקֹב וְרַלְלֵי הוּא כָל־זָרָע יִשְׂרָאֵל :

13. אָנוּ תְשִׁפֵּל הַחֹמָה וַיְלַכְּדוּ אֶת־הָעִיר וַיְשִׁרְפּוּהָ בָּאָשׁ :
14. אָויּ לְחַטָּאִים בַּיּוֹם אֲשֶׁר⁶ פָּקְדָתִים אָמַר יְהֹהָ :

¹ מ comparative, § 173, ‘more than I.’ ² Cohort. impf. ³ Participle niphal. ⁴ ‘What to you?’ (i. e. why is it that ye . . .) ⁵ ‘Over thee.’
⁶ ‘In the day when.’

LESSON XXIII.

WEAK VERBS: VERBS WITH GUTTURALS.

236. Such a verb as פְּקַר exhibits the standard type of verbal inflection. It is a **strong verb** (§ 195 *Obs.*). But many Hebrew verbs vary from this standard because of some weakness in their root, i. e. one or more of the radicals is a guttural, or a quiescent; or the first radical is נ; or the second and third radicals are alike. These are called **Weak Verbs**.

237. Before classifying the weak verbs a convenient mode of designating them may be explained. Since the original model of a Hebrew verb was פָּעַל (§ 200), these three radicals lend their names to the corresponding radicals of any verb. Thus the first radical is called the Pē (פ) radical, the second is the Ayin (ע) radical, and the third the Lāmedh (ל) radical. Hence, instead of speaking of a verb with a guttural for first, middle, or final radical, we speak of Pē guttural, Ayin guttural, Lāmedh guttural verbs. Similarly a verb with נ as first radical is known as a Pē Nûn verb, more briefly written פ' ; a verb with middle radical ו is Ayin Vâv or ע' , and so on.

238. **The following are the various classes of weak verbs :—**

(A) Verbs with a Guttural

- (1) as first radical—Verbs פ guttural ;
- (2) as middle radical—Verbs ע guttural ;
- (3) as final radical—Verbs ל guttural.

(B) Contracted Verbs

- (4) נ for first radical—Verbs פ' ;
- (5) middle and final radical alike—Verbs ע' ע.

(C) Verbs with a Quiescent (semi-vowel)

- (6) נ for first radical—Verbs נְפָ;
- (7) מ or נ for first radical—Verbs מְפָ;
- (8) י or נ for middle radical—Verbs יְיָ, נְיָ;
- (9) נ for final radical—Verbs נְלָ;
- (10) נ for final radical—Verbs נְלָ.

(D) Verbs doubly or trebly weak, i. e. belonging to more than one of the foregoing classes.

Obs.—Verbs נְזָ for the most part fall under the נ guttural verbs: a few have special modifications, which place them in a separate class. As to verbs נְנָ and נְנָ the student will remember that these letters, when final, are not gutturals but quiescents (§ 41).

Most of the verbs נְזָ contract like verbs יְזָ.

239. **Guttural Verbs** are subject to the general laws of the gutturals set forth in § 65. These laws consistently applied will explain all variations from the standard type of the strong verb. It is important therefore that they should be thoroughly mastered, and their effect carefully studied in the following §§ and the corresponding Paradigms. Forms from the strong verb are given (in brackets) for comparison.

240. **Verbs נ Guttural**, as עֲמָד stand¹.

1. **Forms which in the strong verb point the first radical with simple sheva (silent or vocal) have instead the compound sheva (§ 65 b).**

a. **Without preformative**, e. g. 2 pl. m. Perf. Qal עֲמַרְתֶּם (פְּקַרְתֶּם), Inf. Const. Qal עֲמָר (פְּקָר).

Obs.—The vowel of the compound sheva is generally *pathach*. But נ prefers *chateph seghol* if near the tone, *chateph pathach* if more remote, e. g. אֲמָר say, Inf. Const. Qal אֲמֹר (פְּקָר), 2 pl. m. Perf. Qal אֲמַרְתֶּם.

b. **With preformative**, which then has the vowel of the compound sheva, e. g. 3 s. m. Impf. Qal יְעַמֵּד (יִפְקָר), 3 s. m. Perf. Niph. גְּעַמֵּר (גִּפְקָר), 3 s. m. Perf. Hoph. הְעַמֵּר (הִפְקָר).

Obs.—The vowel of the *chateph* is always the same as that of the preformative (cf. § 65 c). Where the preformative has a characteristic vowel, i. e. in Niph., Hiph., and Hoph., this determines the vowel of the *chateph*. In Qal there is no characteristic prefix, and the guttural is free to follow its

¹ For convenience the meaning of verbs will henceforth be given in this brief form.

preference for *a* sounds (§ 65 *e*). But in verbs Impf. A (§ 198 *b*), and when the guttural is *s*, the Impf. Qal has *שׁוֹבֵן*, e.g. *קָרְבָּן*, *פָּסָרְנָן*.

c. When the forms under *b* receive a suffix which causes the final vowel to fall away (§ 141 *b*) the compound sheva is changed to the corresponding short vowel, e.g. Impf. Qal 3 s. m. *עַמֶּד*, 3 pl. (*עַמְּדוּ*), becomes *עַמְּדוּ* according to § 70.

Similarly 3 pl. Perf. Niph. *נִעֲמָדִי*, Hoph. *הַעֲמָדִי*. *See*

d. Sometimes instead of the forms under *b* and *c* **the guttural has simple sheva silent.** This is especially frequent in verbs with *ח* as first radical. Thus from *חַשֵּׁב* *think*, we have 3 s. m. Impf. Qal *יַחֲשֵׁב* for *יַחֲשַׁב*, 3 s. m. Perf. Niph. *נַחֲשֵׁב*, 3 pl. Perf. Niph. *נַחֲשָׁבוּ* for *נַחֲשַׁבּוּ* and *נַחֲשָׁבּוּ*. This is called the **hard combination.** In verbs Impf. A *seghol* sometimes stands in Impf. Qal, as *יַחֲלִל* *he will cease* (see above, *b. Obs.*).

2. Forms which in the strong verb double the first radical by daghesh forte omit the daghesh and lengthen the preceding vowel in compensation (§ 65 *a*). Hence in the Niphal, Inf. Const. *הַפְּקָרָד* (*הַעֲמָר*), 3 s. m. Impf. *עַמְּרָד* (*פְּקָרָד*). This applies also to verbs with *ר* as first radical.

Obs.—In the preceding and following §§ sufficient forms are given for illustration. Complete Paradigms of the Weak Verbs will be found at the end of the book, omitting however those voices which do not differ from the strong verb.

241. Verbs *y* Guttural, as *בָּעֵל* *do*.

i. Forms which in the strong verb point the middle radical with simple sheva have instead the compound sheva (§ 65 *b*).

(a) This compound sheva is without exception Chateph Pathach, e.g. 3 s. f. Perf. Qal *בָּעַלְתָּה* (*פְּקָרָתָה*).

(b) In the 2 s. f. and 2 pl. m. and f. of Imperat. Qal, since the *chireq* of the first radical stands for an original sheva (*בְּקָרְבִּי* for *בְּקָרִי*, § 70), it is replaced by *pathach* (§ 65 *c*). Hence the forms *בָּעַלְנָה*, *בָּעַלְיָה*, and 2 pl. f. *בָּעַלְנָה* (for *בָּעַלְנָה*, cf. § 240. 1 *c*).

2. Forms which in the strong verb double the

middle radical by daghesh forte omit the daghesh. The preceding vowel may or may not be lengthened in compensation.

- (a) With middle radical נ the vowel is generally lengthened, and always with ר, e.g. 3 s. m. Perf. Piel פִּאַר *he has beautified*, בָּרַךְ *he has blessed* (בָּרַךְ).
- (b) With middle radical נ, נ, or י the vowel remains short, and the guttural is regarded as virtually doubled by implicit daghesh forte, e.g. 3 s. m. Perf. Piel נָעַל *he has done*, שִׁיחַת *he has destroyed*, 2 s. m. Imperat. Piel מָהָר *hasten* (מָהָר).

3. **The general preference of the gutturals for A sounds may affect the vowel following the guttural.** Hence the Imperf. and Imperat. Qal commonly have *pathach* instead of *cholem*; verbs י guttural, like some strong verbs, are **Impf. A** (§ 198 b). The Inf. Qal retains the *cholem*. *Pathach* is also often found for *tsere* in the Perf. Piel, and less frequently in other parts of Piel and Niphah: e.g. 3 s. m. Imperf. Qal יְפַעֵל (*פְּקֹד*), 3 s. m. Perf. Piel נְחַם *he has consoled* (נְקֹדֶר).

242. **Verbs ל Guttural**, as חַלֵּשׁ *send*. **The peculiarities of these verbs arise from the preference of the guttural for A sounds.** Those forms which in the strong verb have another vowel than a before the final radical are changed in one of the following ways:—

- (a) **The vowel is retained, and furtive pathach is inserted under the guttural** (§ 62). This is always the case with the vowels א, א, and א, which are unchangeable (§ 138 c), e.g. 3 s. m. Hiph. יְשִׁלְחָה (*פְּקֹד*), Inf. Abs. Qal שְׁלֹוחָה (*פְּקֹד*), Part. Pass. Qal פְּקֹד (*שְׁלֹוחָה*). *Cholem* (without א) may be retained in the Inf. Const. Qal, not in Imperat. or Imperf. (see b), e.g. פְּקֹד (*שְׁלֹחָה*). *Tsere* is retained in Infin. Abs. and Participles; other cases come under (b), e.g. Part. Act. Qal שְׁלֹחָה (*פְּקֹד*), Part. Piel מְשֻׁלָּחָה (*מְפֹקֵד*), Inf. Abs. Hiph. הַפְּקֹד (*הַשְׁלֹחָה*).
- (b) **The vowel is itself changed into pathach.** This is always the case with the *cholem* of the Imperf. and

Imperat. Qal, and thus verbs **ל** guttural, like verbs **ע** guttural, are **Impf. A**, e.g. 3 s. m. Imp. Qal **שָׁלַח** (**יִפְקֹד**), 2 s. m. Imperat. Qal **שָׁלַח** (**פָּקֹד**). Similarly the final *tsere* in Niph. Imperf., Imperat., and Inf. Constr., and in Piel and Hithp. Perf., Imperf., Imperat., and Inf. Constr. becomes *pathach*, e.g. 3 s. m. Impf. Niph. **שָׁלַח** (**יִפְקֹד**), 3 s. m. Perf. Piel **שָׁלַח** (**פָּקֹד**). But when the word is in Pause (§ 88) the *tsere* reappears, e.g. **וַיְשַׁלַּח**.

- (c) When the final radical regularly takes sheva the guttural retains it, since in such cases the sheva is silent. But in the 2 s. f. Perf. of all voices a helping *pathach* slips in under the guttural, without, however, affecting the final daghesh lene, e.g. instead of **שָׁלַחַת**, **וַיְשַׁלַּחַת** we find **נְשַׁלַּחַת**, **שְׁלַחַת**. The retained daghesh is anomalous (§ 36. ii. b).

TABULAR SUMMARY.

		<i>Strong Verb.</i>	פ gutt.	ע gutt.	ל gutt.
Qal	Inf. Const.	פָּקֹד	עַמֶּד	פָּעַל	שָׁלַח
	Perf. 3 pl.	פָּקֹדוּ	עַמְּדוּ	פָּעַלוּ	שָׁלַחוּ
	Impf. 3 s.	יִפְקֹד	יַעֲמֹד ¹	יַפְעַל	יִשְׁלַח
Niph. Perf. 3 s.		נְפָקֹד	נְעַמֵּד	נְפָעַל	נְשַׁלַּח
	Impf. 3 s.	וּפָקֹד	וַיַּעֲמֹד	וַיַּפְעַל	וַיִּשְׁלַח
Piel	Perf. 3 s.	פָּקֹד	עַמֶּד	פָּעַל ²	שָׁלַח
	Impf. 3 s.	וּפָקֹד	וַיַּעֲמֹד	וַיַּפְעַל	וַיִּשְׁלַח
Hiph. Perf. 3 s.		הַפָּקֹיד	הַעֲמִיד	הַפְּעִיל	הַשְּׁלִיח
	Impf. 3 s.	וּפָקֹיד	וַיַּעֲמִיד	וַיַּפְעִיל	וַיִּשְׁלִיח

¹ Also **גַּרְעָך** (§ 240, 1 b, d). ² Also **גַּרְעָך** (§ 241, 2 a).

243. **Guttural Verbs with Pronominal Suffixes.** These require no special rules, and should present no difficulty if the

verbal form is first properly determined in accordance with the foregoing §§. Special note should be made of the principle stated in § 240 c.

Exercise xxv.

Ambiguous words are marked by an asterisk.

VERBS AND NOUNS FOR ANALYSIS AND TRANSLATION.

שְׁמַע	*תְּעִירָץ	*נִעְדֵּר	וַיִּשְׁבַּע	וַיִּזְבַּע
עֲבֹדֶיכֶם	אֲהַבָּת	יִבְרַךְ	נִשְׁבַּע	נִשְׁבַּע
שְׁמֻעָה	וַיִּשְׁמַע	וַיִּשְׁבַּע	הַשְׁבֵּעָה	*הַשְׁמֵעָה
וַיִּשְׁפַּע	*תְּשִׁמְעָנִי	חַכְמִי	אָמְרוֹת	שְׁמָעָה
פָּתָח	נָאָחוֹ	חַרְבָּה	זַעֲקָת	יְחִזּוּקָה
שְׁנָאָךְ	הַאֲכִילָהוּ	תְּוֻבּוֹתֵיהֶם	שְׁמֹועָה	עַלְמֹות
*תְּשִׁבְעָנָה	לְחַמִּי	בְּקַעַץ	כְּמַעַת	שְׁמַעַת
הַעֲמָדוֹ	יַדְעַת	יְגֹועָה	בְּהֻמוֹת	גַּאֲלָכָם
				הַשְׁלָקָת שְׁכוֹת:

FOR ANALYSIS, POINTING, AND TRANSLATION.

*גָּלָנָם	*שְׁלַחְתִּיו	*וַיַּבְטַח ¹
	הַשְׁתָּמְנָה	*וְתַצְמָה ¹
*יְמַאֲסֵךְ	*אֲהַבִּי	*אֲהַבָּה
	אַתְּפָאָר	אַבְדָּם
	עֲבָדִיו	*נִעְמָד
	הַעֲבָנוּ	*נִבְחָרָה
	הַאֲמָנָתָם	*עַלְמֹות
	תָּאָמַן	*הַאמִּין
	מִצְמִיחָה	*לְשָׁמֵעָה:
	*נַחַלָּץ	*תְּשִׁנְחָנָה
	*אַהֲבָה	

¹ With and without daghesh.

NOTE — *From this point the student is referred to the end of the book for all words not already given in the Vocabularies to the Exercises.*

Exercise xxvi.

ON VERBS פ GUTTURAL.

1. אָמַר יְהוָה לְיְהֹשָׁעֵ¹ עֹבֵר אֶת-הַיּוֹרֵד¹ הַזָּהָה תַּזְקֵק.
- וְאָמַץ² לְשָׁמֵר² אֶת-כָּל-הַתּוֹרָה אוֹ אָנֹכִי לֹא אָעִזְבֶּךָ³:

2. זֶכַר אֱלֹהִים אַתְנָח¹ וַיַּעֲבֵר רוח עַל־הָאָרֶץ : 3. וַתִּסְכְּרוּ מְעֻנּוֹת תְּהוֹם וַיַּחֲסִרוּ הַמִּינִּים : 4. עַבְרָ אֲבִיכָּלֶךָ¹ וְכָל־הָעָם וַיַּאֲרֹבֵי עַל־שָׁכַם² : 5. מֶלֶךְ בָּצְדָקָה יַעֲמִיד אָרֶץ : 6. צְרוֹפָה אָמְרָתֶךָ יְהֹוָה וַעֲבָדֶךָ אָהָבָה : 7. אָהָב יְיָן לֹא יַעֲשֵׂר : 8. חָזְקָה וַיַּאֲמִץ לְבָבָכָם : 9. קָבַל מוֹסֵר לְמַעַן תְּחַכֵּם בְּאַחֲרִיתָךְ³ : 10. אָמְרוּ מֶלֶאכִי מֹשֶׁה¹ אֲלָמָלֶךְ אָדָם¹ לְאָמֵר⁴ נַעֲבָרָה־גָּא בָּאָרֶץ² : 11. לֹא נַעֲבֵר בְּשָׁדָה וּבְכָרְם עַד־אֲשֶׁר⁵ נַעֲבֵר גְּבוּלֶךָ : 12. יִשְׁעָת לְהַרְגֵּז וַיְעַת לְרִפְאָה עַת לְאָהָב² וַיְעַת לְשָׁנָא² : 13. הָאָמִין אֶבְרָהָם בִּיהָוָה וַיַּחֲשַׁבְהָה לוֹ צְדָקָה : 14. אָפָר מֶלֶאכִי אֱלֹהִים אֲלָהָגָר¹ הַחְזִיקִי אַתְּדִיךְ בְּגַעַר² : 15. הַגָּה־אִיל אַחֲר נָאָחוֹ בְּסַבֵּד בְּקָרְנוֹי² : 16. אָמְרוּ אֲנָשִׁי⁶ יִבְשֵׁ ְאֲלָנָחָשׁ¹ הַעֲמָנִי¹ בְּרַת־לְנֵנוֹ בְּרִית וַעֲבָדֶךָ : 17. אֲבָגָר¹ לְקַח אֶת־אִישׁ־בָּשָׁת¹ בְּן־שָׁאִיל¹ וַיַּעֲבְרָהוּ מִחְנִים⁸ :

¹ Propér name. ² § 70. ³ § 88. ⁴ § 246 c. ⁵ ‘until that.’
⁶ § 162. ⁷ §§ 48, 3, 69. ⁸ ‘to Mahanaim.’

Exercise xxvii.

ON VERBS *u* AND *ל* GUTTURAL.

1. יְהֹוָשָׁע¹ מֶלֶא רוח חַכְמָה וְהוּא מִשְׁרַת מֹשֶׁה¹ :
2. וַיֹּאמֶר יְהֹוָה אֲלִיְהֹוָשָׁע¹ אָם תְּחֻזֵּק וְתַאֲמִץ אוֹתְצִלִּיחָ אַתְּדִרְכִּיךְ וְאַנְיִ לֹא אַעֲזֵבְךָ : 3. בַּי אֲשֶׁר שָׁמֵעַ בְּקוֹלִי לֹא עֲזַבְהוּ וְלֹא יַעֲזַבְהוּ יְהֹוָה : 4. אָמֵר אֱלֹהִים אֲלָקָנוֹ¹ דְּמִי אָחִיךְ² צַעֲקִים אַלְיָ³ אֲלָהָשְׁמִים מִן־הָאָדָמָה :

5. בָּרֶךְ יְהוָה אַתִּיּוֹם הַשְׁבָּת וַיִּקְרַּשְׂהוּ; 6. שָׁלֵחַ יְהוָה
אַתִּיךְ אָדָם מִן־עַדּוֹ¹ לְעָבֵד אַתִּיךְ אָדָם וַיִּגְרַשְׂهוּ מִשָּׁם;
7. הַיְהִפְאֵר הַגְּרוּן עַל־הַחֲצֵב בָּוּ; 8. אֶל תַּעֲשֵׂרְנִי יְהוָה
פָּנִים־אַגְּדִיל בְּלַבְבִּי וְכַחְשַׁתִּי וְאַטְרַתִּי מֵי יְהוָה; 9. בָּן
אַהֲבָ מִוסֶּר יִשְׁפַּחַת־אָבָּב; 10. יְהוָה מִצְמִיחַ חַצֵּיר לְבַהֲמָה
וַיַּנִּין לְבַבְ-אָנוֹשׁ יִשְׁמָחַ; 11. בְּמַשְׁלֵל רְשֻׁעָה יְאַנְּחַ הַעַם; 12.
זָרָע עַוְלָה וַיִּצְרַא־אָנוֹן⁴; 13. לֵי תַּכְרַע בְּלַבְּרַק תַּשְׁבַּע
כְּלַלְשׂוֹן אָמֵר יְהוָה; 14. הָיוּ מִצְדִּיקָּה רְשֻׁעָה וּמִרְשִׁיעָה
צָדִיקָּה; 15. חָלַצְנִי יְהוָה וְגָאַלְנִי; 16. יְהוָה יִסְעַדְךָ
בְּעָנִי זְכַרְתִּי אַתִּיּוֹה וְאַתְּנַחַם⁵; 17. נַעֲמָן¹ הַיְהָ מִצְרָעָה;
18. בְּרַכִּי נַפְשִׁי אַתִּיּוֹה הַלְלוֹוֹהָ; 19. נַטְעָה יְהוָה
אֱלֹהִים גַּן בְּעָדָן מִקְדָּם וַיַּצְמַח מִן־הָאָדָם כְּלַעַז נְחַמֵּד
לִמְرָאָה וְטוֹב לְמַאֲכֵל; 20. אָמֵר אֶבְרָהָם אָנְכִי אַשְׁבַּע:
21. אָמֵרָה שְׂרָה¹ אַחֲקָעָה לֵי אֱלֹהִים כְּלַהְשְׁמִיעָה יִצְחָק
לֵי; 22. נַשְׁבַּע הַעֲבָד לְאֶבְרָהָם עַל־הַדָּבָר; 23. אָמְרוּ
פָּלְשָׁתִים¹ אֶל־יִצְחָק¹ לֹא נַגְעַנְוֶה וְנַשְׁלַחְךָ בְּשָׁלוֹם:

¹ Proper name. ² § 162. ³ § 182. ⁴ Pause form of אָנוֹן. ⁵ Hithp. נַעֲמָן.

LESSON XXIV.

WEAK VERBS (CONTINUED): CONTRACTED VERBS.

244. **Verbs נִשְׁפַּץ, פִּזְבַּח**, as *approach* (Impf. A). In this class the weakness of the initial נ frequently causes its **assimilation** or its entire **disappearance**.

(a) **Where the נ would naturally be pointed with sheva silent**—forming a closed syllable with a preformative—

it is assimilated to the following consonant, which is doubled by dagh. forte. This takes place in Impf. Qal and in Perf. and Participle of Niph., Hiph., and Hoph., e. g. 3 s. m. Impf. Qal שָׁנַׁי for שָׁנֵי. (*dagh. lene*); 3 s. m. Perf. Niph. שָׁנֶשׁ for שָׁנֵשׁ (*dagh. lene*). (Cf. the Lat. colligo for con-ligo, and the Gk. συλλαμβάνω for συνλαμβάνω.)

(b) **Where the נ would naturally be pointed with sheva vocal**—viz. in the Inf. Const. and Imperat. Qal—it often falls away, e. g. 2 s. m. Imperat. Qal שְׁנָשׁ for שְׁנֵשׁ (*פִּקְדָּה*). **The Inf. has the fem. ending נָשָׂה** (*n-* in verbs ה guttural); thus, Inf. Const. Qal נָשְׂה (segholate *i*, § 151), נָשָׂה (from נָשָׂה).

(c) **Where the נ would naturally have a full vowel it remains**, and the verb does not differ from the strong verb, e. g. 3 s. m. Impf. Niph. and Piel שְׁנֵשׁ, יְנִשְׁאָה (*פִּקְדָּה*, *יְנִשְׁאָה*).

(d) Verbs of this class which are also ה guttural usually keep their נ.

(e) **The verb נְתָנָה, give, assimilates its final נ also in Qal Perf. and Inf. Const.** Thus 1 s. and 2 s. m. Perf. Qal נְתָנָה, נְתָנָתִי, נְתָנָתֶךָ (for נְתָנָתֶךָ, *dagh. lene*); Inf. Const. Qal נְתָנָת (for נְתָנָת (*b*)). The Qal Impf. has *tsere*, e. g. 3 s. m. נְתָנָה.

(f) One verb with initial ה is treated like a י"י verb, viz. קְחַת take. In Qal and Hoph. the ה is assimilated or lost, according to the principles in (a) and (b), e. g. 3 s. m. Impf. Qal קְחַת, 2 m. s. Imperat. Qal קְחָה, Inf. Const. Qal קְחַת, 3 s. m. Impf. Hoph. קְחַת (for *qibbutz*, see § 210).

245. Verbs י"י, as סְבֻב surround.

(a) **The general principle of contraction is that the final radical is either lost or, before terminal additions, is represented by daghesh forte.** The effect of this is to make the stem a monosyllable, which then takes the vowel proper to the second syllable of the uncontracted stem.

Thus in Perf. Qal the *stem* is סְבֻב for סְבֻב, and in Inf. Const. Qal סְבֻב for סְבֻב.

Hence the forms Perf. Qal 3 s. m. סַבָּה, 3 s. f. סַבָּה, 3 pl. סַבָּה. See also under (b).

But forms containing an unchangeable long vowel (as Participles and Inf. Abs. Qal), or a characteristic dagh. forte (Piel and Hithp.), cannot dispense with their third radical, and no contraction takes place, e. g. Part. Act. Qal סַבָּב, 3 s. m. Perf. Piel סַבָּב.

(b) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel.** For the application of the principle of (a) would leave them with a short vowel in an open syllable (§ 48. 1), e. g. סַבָּב would become יִסְבֵּב, and נִסְבֵּב. To avoid this we have 3 s. m. Impf. Qal יִסְבֶּב (or as another way of avoiding the short open syllable, the syllable is closed by dagh. forte and the vowel retained, e. g. יִסְבֶּב), 3 s. m. Perf. Niph. נִסְבֵּב, 3 s. Perf. Hoph. הִסְבֵּב (for הִסְבֵּב (hō)). In Impf. Niph. the final vowel is *pathach* (not *tsere*), and in Hiph. it is *tsere* (not *chireq*).

(c) **Before afformatives which begin with a consonant** (see Table, § 194) **a vowel is inserted**, viz. הַ in the Perfects, הַיְ in the Imperfects. The preceding radical is of course doubled by dagh. forte (a), e. g. 1 s. Perf. Qal סְבֹותִי, 3 pl. f. Impf. Qal חְפֻרְנִיתִי; for shortening of *cholem* to *qibbutz*, cf. §§ 48. 3, 210).

(d) **The place of the accent often differs from that in the strong verb.** Before the afformatives הַ, הַיְ, הַיְיְ the accent remains on the monosyllabic stem, e. g. 3 pl. m. Perf. Qal סְבִיבִים (פְּקָדִים), 2 s. f. Imperat. Qal סְבִיבִי (פְּקָדִי). The inserted vowels (c) take the accent, except before חַם, תַּנוּ, which are always accented.

(e) In many verbs of this class, in place of Piel, Pual, and Hithpael, we find voices of the forms Pôel, Pôal, and Hithpôel (see § 200), e. g. the normal forms הַסְתַּבֵּב, סְבִיבִבִים are replaced by הַסְתַּבְּבִים, סְבְּבִים.

TABULAR SUMMARY.

	<i>Strong Verb.</i>	פְּנָ	עַעַ
Qal Inf. Const.	פִּקְדָּ	גִּשְׁתָּ	סֵב
Perf. 1 s.	פִּקְרָתִי	גִּשְׁתִּי	סְבוֹתִי
Impf. 3 s.	וַיִּפְקַד	וַיִּגְשַׁ	יִסְבּ, יִסְבֶּ
Niph. Perf. 3 s.	נִפְקָד	גִּשְׁ	נִסְבּ
Impf. 3 s.	וַיִּפְקַד	וַיִּגְשַׁ	יִסְבּ
Piel Perf. 3 s.	פִּקְדָּ	גִּשְׁ	סּוֹבֵב ¹
Impf. 3 s.	וַיִּפְקַד	וַיִּגְשַׁ	יִסְבֵּב ¹
Hiph. Perf. 3 s.	הַפְקִיד	הַגִּישָׁ	הַסְבּ
Impf. 3 s.	וַיִּפְקַד	וַיִּגְשַׁ	יִסְבּ
Part.	מִפְקִיד	מִגִּישָׁ	מִסְבּ

¹ § 245 e.

Exercise xxviii.

ON VERBS פְּנָ.

1. עָרְכוּ פְלִשְׁתִּים¹ לְקָרָאת² יְשָׁרָאֵל¹ וְתַטֵּשׁ הַפְלִחָמָה
וַיִּגְנַּגֵּת יְשָׁרָאֵל¹: 2. אָמַר הָאָדָם הָאֲשָׁה אֲשֶׁר נִתְּתַ
עַמְּדֵי³ הוּא נִתְּנָה-לִי מִן הַעַזָּ: 3. וַתֹּאמֶר הָאֲשָׁה הַנְּחַשָּׁ
הַשִּׁיאָנִי: 4. כָּל-חַיָּת הָאָרֶץ וְכָל-עַופְתַּיִם וְכָל-דָּגַי
הַיּוֹם בְּיַדְכֶם⁴ נִתְּנִי: 5. אָמַר יְהוָה הַתְּהַלֵּךְ בָּאָרֶץ לְאָרֶבֶת
וְלִרְחַבָּה כִּי לְךָ אֶתְגֹּנָה וְיַפְלֵל אֶבְרָם¹ עַל-פְּנֵיכֶם: 6. שְׁמַרְנִי:
יְהוָה וְרוֹחַ קְדוּשָׁךְ אֶל-תַּקְהַל מִמְּנִי: 7. לֹא תִּנְאָפֵ: 8. יְעַקְבּ¹ הַלֵּךְ חָרְגָּה⁵ לְקַחְתָּ לוֹ מִשְׁם אֲשָׁה: 9. אֶל-הָיִם

צִדְקַתְךָ לְמֶלֶךְ תָּנוֹ : 10. עַל לְבָוֵשׁוּ וְפִילּוּ גּוֹרָל : 11. יְהוָה תָּנַהֵךְ לְנָנוֹ וְשָׂעָה : 12. אֲנִי אֶצְרֶךָ וְאַתָּנָה לְאֹור גּוֹיִם נָאָם יְהוָה : 13. כְּאֶשֶּׁר⁷ תָּתַן וַיְתַן לְךָ : 14. אָמַר יְצָחָק¹ אֶל-יְעָקֹב¹ גַּשְׁ-הַנָּא וַיְגַשׁ וַיְשַׁקֵּךְ לוֹ : 15. מִסְעַ אֲבָנִים יְעַזֵּב בְּהָן : 16. אִם יְחַבֵּאוּ בְּשָׁאָול מִשֵּׁם יְדֵי תְּקַחַם : 17. אָמַר קְוֹן¹ אֶל-יְהוָה גָּדוֹל עֻזִּי מִנְשֹׁואָה⁸ : 18. שָׁאת פְּנֵי רְשֵׁעַ לֹא טֹוב : 19. שְׁאֵל רֹוד¹ בַּיהוָה לְאָמַר הַאֲרָדָף⁹ אַחֲרֵי הַגְּדוֹר הַזָּה הַאֲשִׁיגָּנוּ¹⁰ וַיֹּאמֶר לוֹ רֹדֶף כִּי הַשְׁגֵּתָן : 20. וַיָּגַד לְמֶלֶךְ בְּרַךְ יְהוָה אֶת-עַבְדֵיךְ אָדָם¹ :

¹ Proper name. ² Inf. Const. *a* קָרָא meet. ³ ‘with me.’ ⁴ ‘your hand,’ יָד. ⁵ Proper name with the locative, ‘to Haran.’ ⁶ 219 *a. Obs.* ⁷ ‘according as.’ ⁸ § 173. ⁹ interrog. ¹⁰ § 235.

Exercise xxix.

ON VERBS יְיָ.

1. הַחַל הָאָדָם לְרַב עַל-פְּנֵי הַאֲדָמָה : 2. אָמַר יְהוָה אֶל-אָבָרָם¹ אֶבְרֶךָ וְאֶגְדֶּלָה שְׁמֵךְ וְאֶבְרֶנֶה מִבְּרֶכֶיךָ² וְמִקְלָלֶךָ אָאָר : 3. גַּל עַל יְהוָה דָּרְכֶךָ : 4. אָמְרָה שְׁרָה¹ לְאֶבְרָהָם¹ גַּרְשֵׁנָה אֶת-הָאָמָה הַזֹּאת וְאֶת-בְּנָה : 5. וַיַּרְא הַדָּבָר מַאֲדָ בְּעִינֵי² אֶבְרָהָם¹ : 6. מִכְבָּדִי אֶכְבָּד וּמִקְלָלִי יְכַלְּיוֹ⁴ נָאָם יְהוָה : 7. בְּלָשְׁמֵעַ אֶת-הַדָּבָר תִּצְלִינָה אָנוֹנוֹ : 8. הַחֲנָמָה תָּעֹז לְחַכְּמָתָם : 9. הַשּׂוֹרֵד יוֹשֵׁד כְּאֶשֶּׁר אַתָּה שְׁלֹתַ גּוֹיִם בֵּן יְשַׁלוֹךְ אָמַר יְהוָה : 10. עַם נָכֵר יְהוָה יִתְבֹּרֵךְ⁵ : 11. הַבְּטַח בַּיהוָה חֶסֶד יִסּוּבְנָנוּ : 12. כִּי בָּרָא תְּהֽוּם וַיְסַפֵּד בְּדָלְתִּים יִם : 13. צִדְיק מְפִי יְחִתָּה :

14. וַתֵּצֶר לְהִזְדֹּד¹ מִאָד בַּי אָמְרוּ הַעַם לְסַקְלָוּ: 15. שָׁאוֹל²
 וַיַּהֲנַחֵן³ מִנְשְׁרִים קָלוּ: 16. אַשְׁרִי אָדָם יִשְׁבֵ בְּסַתֶּר
 עַלְיוֹן בָּאַכְרָה תּוֹסֵךְ לוּ: 17. בְּאָמָר⁴ יְהוָשֻׁעַ⁵ שָׁמֵשׁ דָם
 וַיַּדְם הַשְׁמִישׁ:

¹ Proper name. ² Piel part. pl.: note the *chateph*, rare with **ר**.
³ צִין ⁴ Impf. A. ⁵ Pause Hithp., see § 20.4 *Obs.* ⁶ § 273, note 2.

LESSON XXV.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS **אַפְּ** AND **אַפְּ**.

246. **Verbs** **אַפְּ**, as **אָכְלָ** eat.

(a) These verbs belong in general to the class **א** guttural, and have been explained in § 240. **But five of them have the special peculiarity that in Impf. Qal the נ quiesces in cholem:** the final vowel is *pathach* or (especially in pause) *tsere*; with retracted accent (§§ 88, 227 a), *seghol* or *pathach*. Thus, 3 s. m. Impf. Qal **יָאָכַל** (not **יָאָכְלָ**).

These five verbs are:—

VERB.	IMPF.	IN PAUSE.	WITH ָ CONSEC.
אָכְלָ eat	יָאָכְלָ	יָאָכְלָ	וָיָאָכְלָ
אָמְרָ say	יָאָמְרָ	יָאָמְרָ	וָיָאָמְרָ
אָבְדָ perish	יָאָבְדָ	יָאָבְדָ	וָיָאָבְדָ
אָבְהָ be willing	יָאָבְהָ	}	(see verbs לְהַ)
אָפְהָ bake	יָאָפְהָ		

A few verbs vary between this form of Impf. and that of ordinary verbs **פ** guttural, e. g. **יְחִזְקָ** seize, Impf. **יְחִזְקָ** and **יְחִזְקָ**.

- (b) **The preformative נ of the 1 s. Impf. blends with the radical נ to avoid the recurrence of the same consonant, e. g. 1 s. Impf. אָכַל (not אָאָכַל).**
- (c) The Infim. Const. of אָמַר with preposition ל, לְאָמַר (§ 65 c), constantly used in the sense of *saying*, contracts into לֹאָמַר.

247. Verbs יָפָה.

These fall into three distinct classes:—

1. Verbs originally יָפָה, as יָשַׁב sit.

(a) In by far the majority of the verbs יָפָה the י, which now appears as their first radical, seems to have replaced an original י. In parts where there is no characteristic preformative, viz. Qal, Piel, and Pual, the י remains (but see b. 1), sometimes also in Hithp.; **in Niph., Hiph., and Hoph. the lost י reappears.** Moreover this י, except when doubled by daghesh forte (Niph. Inf., Imperat., and Impf.), *quiesces* in a cognate vowel, in Niph. and Hiph. *cholem*, in Hoph. *shureq*. Hence the following forms:—

3 S. M. PERF.	3 S. M. IMPF.
Niph. נִפְקַד (נִפְקָד)	יִפְקַד (יִפְקָד)
Hiph. הִפְקִיד (הִפְקָיד)	יִפְקִיד (יִפְקָיד)
Hoph. הִפְקָד (הִפְקָד)	יִפְקָד (יִפְקָד)

(b) **The Imperf. Qal (with Inf. and Imperat.) varies between two distinct formations.**

(i) **Some verbs entirely drop the י (י):** then the Impf. has *tsere* for both vowels, e. g. 3 s. m. and f. Impf. يִשְׁבֶּה, يִשְׁבֵּת; with י consec. يִשְׁבֵּת. With a guttural for 2nd or 3rd radical the final *tsere* may become *pathach*, e. g. يִדְעַ know, 3 s. m. Impf. يִדְעַ. The Imperat. has دَعْ يُشَبْ (for يִדְעַ, يִדְעַ); Inf. Const. is strengthened with the fem. ending تَعْ (תְּعַ with a guttural, cf. § 244 b), e. g. دَعْتَ شَبَّتْ.

(2) **Some verbs retain the ' (י):** then in the Impf. the ' quiesces with the usual initial *chireq*, the final vowel being *pathach*, e. g. יְרַשׁ *inherit*, 3 s. m. and f. Impf. יִרְשֶׁת, יִרְשָׁת. Occasionally the *chireq* is written defectively (§ 18), e. g. יְבַשׁ *will be dry*. In Inf. and Imperat. the ' remains a consonant, e. g. 2 s. m. Imperat. שְׁבָ.

(c) Piel and Pual are regular; Hithp. sometimes has י (consonantal) for '.

2. **Verbs properly יְבָ**, as יְבָ *be good*. These verbs form their Impf. Qal after the manner of 1 b. (2), e. g. 3 s. m. Impf. Qal יִטְבֶּל or יִטְבָּ. Their one point of difference from the verbs originally יְפָ is that in **Hiphil** the ' remains and quiesces in *tsere*, e. g. 3 s. m. Perf. Hiph. הִיטִּיב, Part. Hiph. טִיב (cf. 1. a; Niph. and Hoph. do not occur). Only **five** verbs have this formation of Hiph., viz.: יְבָ *be good*, לְגַדֵּל *howl*, מְבַיֵּן *be on the right hand*, מְבַיֵּן *exchange*, מְבַיֵּן *suck*. A few other verbs with Impf. Qal like יִטְבָּ may also be referred to this class.

3. **Verbs יְבָ contracted**, as פְּזַבַּ *pour*. A few verbs, especially those with י as middle radical, drop the ' after a prefix, and compensate by a following daghesh forte exactly like a verb יְפָ (§ 244 a), e. g. 3 s. m. Impf. Qal פְּזַבַּ. But these same verbs vary between the dagheshed forms and forms after the analogy of verbs יְבָ, originally יְפָ. Thus the Hoph. has 3 s. m. Impf. פְּזַבַּ (cf. 1. a) and Part. פְּזַבּוֹ.

Note—A good deal of confusion exists in the verbs יְבָ, the same verb sometimes deriving forms according to each of the three types enumerated above. The student will need to supplement a thorough knowledge of principles by acquaintance with the usage of particular verbs. This is always indicated in any good lexicon, and should be verified by reference to the passages there quoted.

TABULAR SUMMARY.

		<i>Strong Verb.</i>	פְּאַ	פְּזָ	פְּזָ	פְּזָ	פְּזָ	פְּזָ
Qal	Inf. Const.	זִקְרָ		יְרַשָּׁ	יְרַשָּׁ			יְצָקָ
	Impf. 3 s.	יִזְקָרְ	יְאַכֵּל	יְיִרְשָׁ	יְיִשְׁבָ	יְרַשָּׁ	יְיִטְבָ	יְצָקָ
	Niph. Perf. 3 s.	נִזְקָרְ		נוֹשֵׁב				גַּצְקָ
	Impf. 3 s.	יִזְקָרְ		יְנוֹשֵׁב				
	Hiph. Perf. 3 s.	הִזְקִידָ		הוֹשִׁיבָ	הוֹשִׁיבָ	הַיְשִׁיבָ	הַיְשִׁיקָ	
	Hoph. Impf. 3 s.	יִזְקָרְ		יְנוֹשֵׁבָ				יְצָקָ

Forms not given are normal.

Exercise xxx.

ON VERBS. פְּאַ

1. צְוָה יְהוָה אֱלֹהִים עַל-הָאָדָם לְאַמְرָ מִפְּלָעָץ הַפָּנִים אֲכֵל¹ תְּאַכֵּל²: 2. וּמִעֵץ הַדָּעַת טֹב וְרֵעַ לֹא תְאַכֵּל מִפְּנֵי כִּי בַּיּוֹם אֲכֵלְךָ² מִפְּנֵיו מוֹת¹ תִּמְوتָ³: 3. וְתַקְהֵחֶת הָאָשָׁה מִפְּרִי הַעַץ הַהוּא וְתְאַכֵּל וְתַתְן גַּס-לְאִישָׁה עַמָּה וַיְאַכֵּל⁴: 4. עָבְדוּ אֱתָדִיָּהוּרָה פָּנִים תְּאַבְדוּ⁵: 5. מַיִם יְאַמְרָ טְהֻרָתִי מִיחֻטָּה⁶: 6. יְאַבְדוּ אֲנָשֵׁי לְשׂוֹן⁴: 7. פָה אַמְרָ הַגְּבִיא לְגִינְזָר⁵ מִשְׁרָשֵ׀י יְשִׁיר⁶ וְיִהִיה⁷ צְרוֹק אַזְוֹר מִתְנִינוּ⁸: 8. אַמְרָ קְוֹד⁶ הַמְּגִיד⁸ לֵי לְאַמְרָ הַגְּהִימָת שָׂאָיל⁶ וְהַוָּא הַהָּה כְּמַבְשָׂר בְּעִינֵיכֶם וְאַחֲזָה⁹ בָּו וְאַחֲרָגָה⁹: 9. מְאֹנְנִי מִרְמָה¹⁰ תְּזַעַבְתִּי יְהֹוָה¹⁰: 10. עַד שְׁקָרִים יְאַבֵּד:

¹ § 193. ² For the more regular מוֹת אֲכֵלְךָ (§ 233). ³ die. See § 249 b, c.⁴ 'Men of tongue,' i. e. slanderers. ⁵ 'with respect to.' ⁶ Proper name.⁷ § 254. ⁸ Nom. Abs., 'when one told me.' ⁹ Strengthened Impf. with 1 consec., cf. § 219. ¹⁰ § 172.

Exercise xxxi.

ON VERBS. פ"ו.

1. הָלָא אָם תִּטְבִּיב שָׁאת וְאָמַת לֹא תִּטְבִּיב לְפֶתַח
חַטָּאת רָבָץ פֵּה אָמַר יְהוָה אֱלֹהִים¹: 2. הָגָה יְהוָה נִצְבֵּא
עַל־יַעֲקֹב² וַיֹּאמֶר אָנֹכִי עַמְקָה³ וַשְׂמִרְתִּיךְ בְּכָל אֲשֶׁר תַּלְךְ³
וַהֲשִׁבְתִּיךְ אֶל־הָאָדָם הַזֶּאת: 3. וַיַּקְצֵץ יַעֲקֹב¹ מִשְׁנָתוֹ
וַיֹּאמֶר אָכְנוּ יְשָׁאָת יְהוָה בְּפֶקֹום הַזֶּה וְאָנֹכִי לֹא יִדְעַתִּי:
4. עַלְהָ לֹוט¹ מַצּוּעָר¹ וַיֵּשֶׁב בְּהָר כִּי יָרָא⁴ לְשָׁבַת בִּצּוּעָר
וַיֵּשֶׁב בְּמַעַרְהָ: 5. לְךָ יְהוָה הַזְּהָלִתִי: 6. יְהוָה מוֹצִיא
בָּאוֹר צְדָקָה: 7. לְקַח אֱלֹהִים אֶת־הָאָדָם וַיַּנְחַחֵה בְּנָן־
עָנָן לְעַבְדָה וְלִשְׁמָרָה: 8. אֶת אֲשֶׁר⁵ יָאַהֲבָה יְהוָה יוֹכִיחַ:
9. לִמְדוֹ לְהִיטִּיב: 10. בְּצָדָקָה נוֹשֵׁעַ הַמֶּלֶךְ: 11. אַצְקָה
רוּחַי עַל־אַהֲבֵי נָאָם יְהוָה: 12. אֱלֹהִינוּ לֹא יִיעַף וְלֹא
יִגְעַע: 13. עָשָׂה יְהוָה פָּלָא לְמַעַן⁶ דִּעַת כָּל־עַמִּי הָאָרֶץ
אֶת־שְׁמֵי יְהוָה: 14. הַשְׁעִינֵי יְהוָה וְאַוְשָׁעֵה: 15. אָמַר
אֲבִימֶלֶךְ¹ אֶל־אֲבָרָהָם¹ בְּטוֹב בְּעֵינֵיךְ שָׁב: 16. לֹא אָרַא
כִּי יְהוָה יִסְמְכֵנִי: 17. בְּשָׁלוֹם יִתְהַדֵּר אֲשֶׁר־בָּהּ וְאַיִשְׁן כִּי
אַתָּה יְהוָה לְבָطֵח⁷ תַּושְׁיבֵנִי: 18. יְשַׁעַת לְלִכְתָּה וְעִת
לְמוֹת: 19. אֲבָרָם בְּנֵי־חִמְשָׁ שָׁנִים וְשָׁבָעִים שָׁנָה בְּצַאתוֹ⁸
מִחְרָן¹: 20. כִּי אָמַר יְהוָה אֶל־אֲבָרָם לְךָ־לְךָ⁹ מִאָרָצֶךָ
וּמִבֵּית אַבְּקָח¹⁰: 21. בְּרַךְ¹¹ אֲבָרָךְ וַיַּרְשֵׁךְ אֶת
שַׁעַר אַיִבָּיו: 22. לְקַחְיוּ פְּלִשְׁתִּים¹ שְׁתִי¹² פְּרוֹת
וַיַּאֲסֹרֻם¹³ בְּעִגְלָה וַיִּשְׁרַנְהָ הַפְּרוֹת בְּהַרְהָרָה עַל־הַרְהָרָה בַּיּוֹתָה

שְׁמַטָּשׁ: 23. פֶּה אָמַר יְהוָה אֶל־יְרֵמִיה¹ הַנְּבִיא בְּטוּרָם
אֲשֶׁר־זְדֻתִּיכָּה: 24. אַתָּה יְהוָה תֹּרְדִּיעַנִּי דָּرָךְ חַיִּים:

¹ Proper name. ² § 181. ³ See קָלַקְתָּ. ⁴ Middle E. ⁵ Accus.
'him whom.' ⁶ 'so that.' ⁷ 'in confidence.' ⁸ Inf. Const. נִצְחָה.
⁹ lit. 'go for thyself,' 'get thee.' ¹⁰ § 162. ¹¹ § 193. ¹² 'two.' ¹³ § 231 a.

LESSON XXVI.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS יְיָ AND יְיָ.

248. The verbs יְיָ and יְיָ, like the various classes of verbs יְבָ, have become a good deal confused. Verbs יְיָ are by far the most numerous, and **the two classes exactly coincide in inflection except in Imperf. Qal** (with Inf. and Imperat.). A Perf. Qal peculiar to verbs יְיָ is of great rarity (§ 250 a).

Obs.—These verbs are *named* after the Inf. Const. Qal, not after the 3 s. m. Perf. Qal as usual, and this is the form given in Lexicons and Vocabularies. The reason is that the י or י is lost in the Perf. Qal (3 s. m. בָּקָר for בָּנָקָר; see, however, § 251), and it is obviously convenient to choose a form for the name of the verb which exhibits all three radicals. Hence the anomaly of speaking of the verb בָּקָר (3 pers. perf.) and yet of the verbs בָּקָר and בָּנָק (inf. const.).

249. **Verbs יְיָ, as קָם arise.** **The chief peculiarity of inflection is that the י always disappears or quiesces** (but see § 251). A result of this is that these verbs are very similar to verbs יְיָ: comparison should be made throughout (cf. § 245).

(a) **The י disappears** in Perf. Qal and in Hoph. The resulting monosyllabic stem receives in general the vowel proper to the second syllable, viz. *pathach*, lengthened to *qamets* in 3 s. m. and f. Perf. Qal בָּקָר, בָּקָרָה, and in 3 pl. בָּקָרִים. A few verbs belong to the class Middle E (§ 198 a), e. g. מִתְנַחַת he has died.

- (b) **The ו quiesces** in Imperf. Qal (in *shureq* ו), in Inf. Qal (in *cholem* ו), throughout Niphal (in *cholem* ו) and Hiphil (in *chireq*, becoming therefore ו.).
- (c) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel** according to the principle of § 245 b. Hence 3 s. m. Imperf. Qal, Hiph., and Hoph. יְקִים, יְקָם, 3 s. m. Perf. Niph. and Hiph. נְקִום, תְּקִים.
- (d) **Before the consonantal afformatives** (cf. § 245 c) of **Perfect Niph. and Hiph. and of Imperf. Qal a vowel is inserted**, viz. ו in the Perfects, ו in the Impf., e. g. 1 s. Perf. Niph. and Hiph. נְקִמֹתִי, תְּקִמֹתִי; 3 pl. f. Impf. Qal נְקִמִנָה.
- (e) **The accent follows the laws of the verbs יְי** (cf. § 245 d). Hence the 3 s. f. Perf. Qal נְאַתָה, *she arose*, is distinguished from Fem. Part. Qal נְאַתָה *arising*.
- (f) **The intensive forms resemble those of the verbs יְי**, i. e. for Piel, Pual, and Hithpael we find Pôlel, Pôlal, Hithpôlel, the final radical being doubled, e. g. 3 s. m. Perf. קְוִים, קְוָם, קְתִוִם. Occasionally forms occur with doubled stems, called Pilpel and Pulpal, e. g. בְּלִיל *sustain*, 3 s. m. Perf. Intensive בְּלִבְלֵי, passive 3 pl. קְבִּילְיָה (1 Kings xx. 27). A few verbs take the ordinary Piel with dagheshed ו, e. g. קְרִים (as well as קְוִים). Only one verb has Piel with dagheshed ו, viz. עֲרָז *he surrounded*.
- (g) **Special note should be taken of the forms of Imperf. Qal and Hiph. with ו consec.** A reference to § 227 will explain the following examples.

	IMPF.	JUSSIVE IMPF.	IMPF. WITH ו CONSEC.
Qal 3 s. m.	יְקִם	יְקָם	וְיְקָם
Hiph. 3 s. m.	יְקִים	יְקָם	וְיְקָם

But the 1 s. Imperf. keeps the full form with no drawing back of accent, e. g. וְאַקְרִים, וְאַקְרָם.

250. **Verbs וְי**, as יְדִין *judge*. It has been noted above (§ 248) that these verbs differ little from verbs יְי. The differ-

ence is simply in the presence of יְ— in Qal Impf. (with Inf. and Imperat.) and rarely in Perf.

- (a) Three forms occur with יְ in Perf. Qal, viz. בִּנָּתִי 'I have contended,' בִּנְתִּי 'I have understood,' they have caught.'
- (b) The following generally have יְ— in Imperf. and Imperat. Qal: the Infs. Qal vary between יְ— and יְ—:— לִמְנַדֵּן understand, פִּתְחַנֵּן break forth, גִּילַנְתִּי judge, בִּזְבַּחֲנַתִּי exult, שִׁיבַּחֲנַתִּי rejoice, רִיבַּחֲנַתִּי contend, שִׁיטַּחֲנַתִּי meditate, שִׁיחַתִּי put, שִׁיחַתִּי sing, שִׁיחַתִּי place.

Obs.—This Imperf. Qal coincides in form with Impf. Hiph. of verbs יְצַר, e.g. cf. יְצַרְנָה and יְצַרְנָתִי. Some regard it as a true Hiph. used in a Qal sense. Similarly they regard the Perf. and Inf. Qal in יְ— as shortened Hiph., initial ה being dropped, and thus dispense with verbs יְצַר as a distinct class.

251. In some verbs a middle י or י retains its consonantal force and never becomes quiescent. This is always the case if the final radical is ח, e.g. הָיָה he was; also in the verbs נָעַר expire, הָרָא be white, נָשַׂר shout, אָבָה be hostile. These verbs of course show none of the peculiarities of the quiescent verbs יְצַר and יְצַרְנָה, e.g. 3 s. m. Imperf. Qal הָיָה he will be (לְהָ), נָעַר he will expire (לְגַתְּרָה guttural), etc.

TABULAR SUMMARY.

		Strong Verb.	יְצַר	יְצַרְנָה
Qal	Perf. 3 s.	פִּקְדָּה	קָם	(בִּין)
	1 s.	פִּקְרֹתִי	קָמָתִי	בִּינָתִי
Inf. Const.		פִּקְדָּה	קוֹם	בִּין
Impf. 3 s.		וַיִּפְקֹד	יָקֹם	בִּין
Niph. Impf. 3 s.		וַיִּפְקֹד	יָקֹם	בִּין
Hiph. Impf. 3 s.		וַיִּפְקֹיד	יָקִים	בִּין
Hoph. Impf. 3 s.		וַיִּפְקֹד	יָקֹם	בִּין
Piel	Perf. 3 s.	פִּקְדָּה	קוֹמָם	וַיִּקְרֹם
Qal Impf. with י consec.		וַיִּפְקֹד	וַיִּקְרֹם	וַיִּקְרֹם
Hiph. "	" "	וַיִּפְקֹדר	וַיִּקְרֹם	וַיִּקְרֹם

Exercise xxxii.

ON VERBS *וְיַעֲשֶׂה* AND *וְיַעֲשֵׂה*.

1. לא ימוש ספר התורה מפיך¹: 2. שיבור-נא מהריכיכם הרעים: 3. שבע יפל צדיק וקם: 4. לא-מצאה היונה מנוח לכף רגליה ותשב אל-גָּתָה וישלה ידו ויקח ויבא³ אתה אל-יו⁴ אל-התבה: 5. יוכל עוד שבעת⁵ ימים אחרים ותבא אליו היונה והגנה על-הזיות טרפ בפקה¹: 6. בלב נבון תנומת חכמה: 7. איש אשר יקלל את-האללים מות יומת⁶: 8. אתה יהוה כוננת הארץ ותעمر: 9. נטע יהוה אללים בן בעדרו וישם שם את-האדם אשר יציר⁶: 10. אמר אללים אל-הנחש איבת אשית בין קאשה ובין זרעך ובין זרעך הוא ישופך ראש⁷ ואתה תשופנו עקב⁷: 11. דרך שקר הסר מפני יהוה בך יהוה בטחו⁸ צדיקים ולא בושׁו⁸: 12. ההרים ימושו והגבשות תמויטינה וחסדי לא ימוש ובריתך לא תמוט נאנס-יהוה: 13. אמר קון אל-יהוה מה-גידול עוני וריתי⁹ נע ונר הארץ: 14. יוכל נח¹⁰ איש הארץ ויטע בָּרָם⁶: 15. אמר שמואל¹⁰ אל-העם אני זקנתי⁸ ושכתי: 16. באה¹¹ קאשה אל-שאיל¹⁰ ותאמיר אליו אשׁמה¹² לפניה⁴ לחם ואכל: 17. יהושע¹⁰ וכבל¹⁰ מן התרים¹⁴ את-הארץ אמרו אל-העם אך על-יהוה אל-תלונו: 18. לב אדם יחשב דברך ויהוה יכין

שְׁעַדּוֹ : 19. הָלַכְוּ כִּלְהָלִילָה יוֹאֵב¹⁰ וְאֶנְשָׂיו וַיָּאֹרֶת
לְהַם בְּחֶבְרוֹן¹⁰ : 20. פָּה אֲמִיר יְהוּדָה¹⁰ אָרֶת עִינֵּי :

¹ *הַ*. ² 'seven' (times). ³ Hiph. apoc. ⁴ *סִזְׁ*. ⁵ § 182. ⁶ 'seven.'
⁷ § 83. ⁸ Double accus. ⁹ § 221. 2 d. ¹⁰ § 254. Proper name.
¹¹ § 249 e. ¹² § 219. ¹³ 'some of;' cf. Gk. partitive gen. ¹⁴ Part. *חֶבְרוֹן*.

LESSON XXVII.

WEAK VERBS (CONTINUED). QUIESCENT VERBS.

VERBS *נָ* AND *לְ*.

252. **Verbs נָ**, as **מִצָּא** *find*. The letter **נ** is both a guttural and a quiescent. Its guttural nature is seen in the final *a* vowel of Imperf. and Imperat. Qal. But it is mainly as a **quiescent** that it affects the inflection of these verbs. And since **נ** can quiesce in any vowel (§ 41) **the voices retain in general their usual vowels**.

(a) **Without afformatives**, i. e. when **נ** remains final, the vowels of the strong verb are found, except that *pathach* is lengthened into *qamets*, e. g. 3 s. m. Perf. Qal **מִצָּא** (*מִצָּקָד*), Niph. **נִמְצָא** (*נִמְצָקָד*), Piel **מִצָּא** (*מִצָּקָד*), Hiph. **מִמְצָא** (*מִמְצָקָד*) ; 3 s. m. Imperf. Qal **מִצָּא** (*מִצָּקָד*), Niph. **יִמְצָא** (*יִמְצָקָד*), Inf. Const. Qal **מִצָּא** (*מִצָּקָד*), etc.

(b) **With afformatives.**

- (1) Before the **vowel** afformatives (*נָהָ*, *נָהָ*, *נָהָ*) there is no difference from the strong verb.
- (2) Before the **consonantal** afformatives **נָחָ**, **נָחָ** (*not נָהָ*), the **נ** always quiesces in a preceding vowel, viz. *qamets* in Perf. Qal (except in verbs middle E, as **מִלְאָה** *be full*, which retain *tsere* throughout), and *tsere* in all other Perfects (like verbs **הָלָה**), e. g. 1 s. Perf. Qal **מִלְאָתִי**, **מִצָּאתִי**, **נִמְצָקָתִי** (*נִמְצָקָתִי*), Niph. **מִלְאָתִי**, **מִצָּאתִי**, **נִמְצָקָתִי**).
- (3) Before the **נ** always quiesces in *seghol* (like verbs **הָלָה**, e. g. 3 pl. f. Impf. Qal **חַמְצָאָה**, 2 pl. f. Imperat. Qal **מִצָּאָה**).

- (c) Sometimes the silent נ falls out, e. g. 1 s. Perf. Qal מִצְתֵּי (for מִצְתָּה). Some of the verbs נַא have forms after the analogy of verbs הַלְּ, e. g. נַטְּפָה sin, Part. Qal הַטְּפָה (not חֲטָא), נַמְּלָא be full, 3 s. m. Impf. Piel נַמְּלָה. See also above, b. 2, 3.
- (d) The Perf. with ו consec. does not throw the tone forward in verbs נַלְּאָה (cf. § 228), e. g. נִמְצָאָה and I will find (בְּקָרְבָּה).

253. Verbs נַלְּכָה, as נַלְּכָה reveal, make bare. The נ simply represents a final vowel sound; the original third radical was ו or י, and in many of the forms י reappears.

- (a) **Where נ is final it remains**, and is thus pointed:—

in all Perfects	נָ—
in all Impfs.	נָ—
in all Imperats.	נָ—
in all Infs. Abs.	נָ—
in all Parts.	נָ— (except Pass. Qal נִלְכָה).

All Infs. Const. have the fem. ending נ and end in ת, e. g. Qal נִלְכָה (cf. §§ 244 b, 247 b. i.).

- (b) **Before consonantal afformatives the נ reverts to the original י**, which quiesces in a preceding vowel, viz. יָ— in all Impfs. and Imperats., יְ— in Perf. Qal, יְ— in Perf. Pual and Hoph. The Perf. Niphal, Piel, Hithp., and Hiph. vary between יְ— and יָ—: e. g. 3 pl. f. Impf. Qal תְּנִלְנִהָה (תְּנִלְנִהָה), 1 s. Perf. Qal נִלְנִיתִי (בְּקָרְבָּה), Pual נִלְנִיתִי (בְּקָרְבָּה), Hiph. נִלְנִיתִי (בְּקָרְבָּה) and נִלְנִיתִי (בְּקָרְבָּה).

- (c) **Before vowel afformatives the נ entirely disappears**, e. g. 3 pl. Perf. Qal נִלְנִי (בְּקָרְבָּה), 2 f. s. Impf. Niph. נִלְנִי (בְּקָרְבָּה). But 3 s. f. of all Perfs. ends in נִלְתָּה, e. g. Qal נִלְתָּה (בְּקָרְבָּה). A rarer form is נִלְתָּה.

- (d) **The Jussive forms need special notice.** All the Imperfs. (except Pual and Hoph.) have shortened

forms which are used with **ו consec.** These arise by the dropping of the ending **ה**, e.g. **גַּלְלָה**, Jussive **גַּלְלִי**. But since the result is generally (as in the example) unpronounceable, it has to be modified in one of the following ways:—(1) the vowel is strengthened; (2) a helping vowel slips in as in the segholate nouns (§ 152), generally *seghol*, with gutturals *pathach*; (3) the vowel is lengthened and a helping vowel is given as well; but (4) some combinations can stand unchanged.

Examples:—

	VERB.	IMPF.	WITH ו CONSEC.
(1)	שַׁתָּה drink	יְשַׁתָּה	וַיְשַׁתָּה
	רָאָה see	יְרָאָה	וַיְרָאָה
(2)	גַּלְלָה reveal	Qal יְגַלָּה Hiph. יְגַלָּה	וַיְגַלָּל וַיְגַלָּל
	עַלְהָ go up	Qal & Hiph. יְעַלָּה	וַיְעַלָּל
	שְׁعֵה look	יְשֻׁעֵה	וַיְשֻׁעֵה
(3)	רָאָה see	וַיְרָאָה	וַתְּרָאָה 3 s. f.
(4)	שְׁבַּה take captive	יְשַׁבַּה	וַיְשַׁבַּבָּה
	גַּלְלָה reveal	Piel יְגַלָּה	וַיְגַלָּל

Note—One verb **ה** occurs frequently in Hithp., viz. **הַקְרֵב**, Hithp. *bow oneself down*. The form is really Hithpalel (with final radical doubled), and the penultimate **ה** hardened to **ו**. Thus 3 s. Perf. **הַשְׁחִיחָה** (= **הַשְׁחִיחָה**), 3 s. Impf. **הַשְׁחִיחָה**, 3 pl. Impf. **הַשְׁחִיחָה** (for the transposition of **ו** and **ה**, see § 206, *Obs. 1*). The shortened Impf. with **ו** consec., by dropping the **ה** and letting the final **ו** quiesce in *shureq*, becomes **וַיְשִׁחַח** and *he bowed down*.

254. **The Substantive Verb** **וַיְהִי** *be* has the following peculiarities:—

- (a) When the first **ה** would naturally be pointed with *sheva* vocal, it has, if initial, *chateph seghol*, after preformatives, *simple sheva* vocal.
- (b) The Jussive Impf. is **וַיְהִי**, with **ו** consec., in pause **וַיְהִי**, with **ו** copulative **וַיְהִי**.

Thus :—

PERF.	IMPERF.	IMPERAT.	
3 s. m. הָיָה	3 s. m. יְהִי	2 s. m. הָיָה	Inf. Abs. { הָיָה הָיוֹ
3 s. f. הִתְהַ	etc.	2 s. f. הִיְ	
2 s. m. הִיַּת		2 pl. m. הִיּוּ	Inf. Const. הַיּוֹת With prefix בְּהִיּוֹת
etc.	Jussive יְהִי		
2 pl. m. הִיּוּתָם			

A Niphal is also found, **נָהִיָּה** *it has happened.*

The verb **live**, closely resembles **הָיָה**.

255. Other verbs doubly or trebly weak need no separate exposition. A comparison of the several classes to which they may be referred will in most cases give the required form.

TABULAR SUMMARY.

	Strong Verb.	לְאָ	לְהָ
Qal Perf. 3 s.	פָּקֹד	מִצְאָ	גָּלָה
„ „ 1 s.	פָּקֹדְתִּי	מִצְאָתִי	גָּלִיתִי
„ „ 3 pl.	פָּקֹדוּ	מִצְאָיִ	גָּלֵוּ
„ Inf. Const.	פָּקֹד	מִצְאָ	גָּלוֹת
„ Impf. 3 s.	וּפָקֹד	וּמִצְאָ	וְגָלָה
Hiph. Perf. 1 s.	הַפָּקֹדְתִּי	הַמִּצְאָתִי	{ הַגָּלִיתִי { הַגָּלִיתִי
Qal Impf. with 1 consec.	וּפָקֹד	וּמִצְאָ	וְגָלֶל
Hiph. „ „ „	וּפָקֹד	וּמִצְאָ	וְגָלֶל

Exercise xxxiii.

ON VERBS **לְאָ**.

1. נִקְבְּצָו פְּלִשְׁתִּים ¹ וַיָּבֹאוּ וַיְחַנֵּן בְּשֻׁוּגָם ¹ וַיִּקְבְּצֵן שָׂאוֹל אֶת-כָּל-יִשְׂרָאֵל וַיְחַנֵּן בְּגָלְבָעַ ¹: 2. וַיַּרְא שָׂאוֹל אֶת-

מִחְנָה² פֶּלְשָׁתִים וַיֵּרֶא³ וַיֹּחֶד לְבָוּ מֵאָד : 3. קָרָא
 אֲכִישׁ¹ אֶל־דָּרוֹ וַיֹּאמֶר אֲלֵיכָו⁴ חִי יְהוָה⁵ כִּי יִשְׁרָאֵל תַּהֲבֵחַ
 וַסְבוֹ בְּעֵינֵי צָאתְךָ⁶ וּבְאַתָּה⁶ אַתָּה⁴ בְּמִחְנָה כִּי לֹא־
 מִצְאָתִי בְּךָ רָעוֹת מִיּוֹם בּוֹאָתָה אֱלֹהִים הַזֹּה :
 4. קָרָא נִיּוֹם צָרָה וְאַחֲלָצָה אָמֵר יְהוָה : 5. נִצְרָא יְהוָה
 אֱלֹהִים מִן הָאָדָם כָּל־חַיָּת הַשְׁרָה וְאֵת כָּל־עַזָּה
 הַשְׁמִים וַיָּבֹא אֶל־הָאָדָם לְרָאוֹת מִה־יָּקְרָא־לּוּ : 6. אָמֵר
 הָאָדָם אֶל־אֱלֹהִים אַת־קָולְךָ שְׁמֻעָתִי בְּגַן וְאַירָא כִּי
 עִירָם אֲנִי וְאַחֲבָא : 7. חָנָנוּ יְהוָה וְשָׁא⁷ פְּשֻׁעָינוּ :
 8. הָגִיד יְהוָה נָתַן לְרוֹד לְאָמֵר מְבַקֵּשׁ שָׁאֹל לְהַמִּיתָה⁸
 וְעַתָּה הַשְׁמִר־נָא וְנַחֲבָא : 9. יָדָךְ יְהוָה תִּמְצָא
 אַת־שְׁנָאָךְ :

¹ Proper name. ² § 157. 1. ³ בָּרָא. ⁴ § 182. ⁵ lit. 'Jehovah, a Living One,' i. e. as Jehovah liveth. ⁶ Inf. Const. ⁷ Imperat. ⁸ מוֹת.

Exercise xxxiv.

ON VERBS. ל'ה

1. קָרָא הָאָדָם שֵׁם אֲשֶׁתָּו¹ חִוָּה² כִּי הִיא הִוְתַּה אֶת
 כָּל־חַי : 2. אִישׁ כִּי³ יַכְהֵה נֶפֶשׁ אָדָם מוֹת יוֹמָת :
 3. אָמֵר אֱלֹהִים לְנָחָ² עָשָׂה לְךָ חַבְתָּ עַצְיָ גַּפֵּר קְנִים
 תַּعֲשָׂה אֶת־הַתְּבָה : 4. וַיַּעֲשֵׂנָחָ בְּכָל אֲשֶׁר צִוָּהוּ
 יְהוָה : 5. לְחַכְמָה הַט אָונִיקָה : 6. הָיוּ רַב אֶת־יְזִירָוּ
 הַיָּאָמֵר חַטָּר לִישְׁרָו מִה־תַּעֲשֵׂה : 7. בְּעֵבֶר⁴ אָבָרָם
 בָּאָרֶץ וַיֵּרֶא יְהוָה אֲלֵיכָו¹ וַיֹּאמֶר לְזֹרֶעָךְ אַתָּן אֶת־
 הָאָרֶץ הַזֹּאת וַיַּבְנֵן שֵׁם מִזְבֵּחַ לְיְהוָה הַפְּרָאָה אֲלֵיכָו :

8. וַיַּעֲתַק מֵשֶׁם הָהָרָה⁶ מִקְדָּם לְבֵית־אֵל וַיַּטֶּשׁ אַהֲלָה⁷: 9. אִמְرָה רַבָּה אֶל־עֹבֵד אֶבְרָהָם שְׁתַה אָדָנִי וַתִּמְהַר וַתִּרְדַּךְ עַל יְדָה וַתִּשְׁקַחַו: 10. וַתִּכְלַל לְהַשְׁקַטוּ וַתֹּאמֶר גַּם לְגַמְלִיךְ אֲשֶׁר עַד אַם-⁸כָּלָג לְשַׂתָּה: 11. יְהִי⁹ עַמְקָה יְהוָה וְגַם יַעֲנֵךְ בַּיּוֹם צְרָה: 12. וַאֲקָד וַאֲשַׁתְּחֹהָה¹⁰ לִיהְוָה אֲשֶׁר הַנְּחַנִּי בְּדָרְבֵּי: 13. אָמַר שָׂאֹול אֶל-תְּהִי⁹ יְדִי בְּדָרוֹ וְתַהְיוּ בָּו יָד פְּלַשְׁתִּים: 14. אָמַר יְהוָה אֶל-דָּדוֹד לֹא חִסּוֹר חָרֶב מִבֵּיתְךָ עַקְבָּב כִּי בְּזַהֲנִי: 15. וַיַּצְאֵר¹¹ הַמֶּלֶךְ אֶת-יְוָאָב לְאָמַר לְאָט לִי לְגַנְעֵר לְאַבְשָׁלוֹם² וְכָל-הָעָם שְׁמַעַי בְּצִוּת הַמֶּלֶךְ אֶת-יְוָאָב עַל-דָּבָר אַבְשָׁלוֹם²: 16. יְהוָה אָמַר יְהִי⁹ הוּא צֹהָה וַיַּעֲמֹד:

¹ § 162. ² Proper name. ³ ‘if any one.’ ⁴ Inf. Const. ⁵ ה local. ⁶ § 253 d. 1. ⁷ For the more usual אַהֲלָה. ⁸ ‘until that.’ ⁹ § 254. ¹⁰ § 253, note. ¹¹ Piel Impf. Apoc.

LESSON XXVIII.

NOUN FORMATION: NOUNS FROM WEAK VERBS.

256. It has been already stated (§§ 91–93) that the Hebrew Verb in general constitutes the root from which Nouns (substantive and adjective) are derived. Examples are here given of the more usual formations, and the effect of a weak stem on the derived noun is noted. Reference should be made to the Declension types (§§ 132–162) indicated by the figures after the nouns, and the nouns as they occur should be mentally referred to their verbal stem.

257. Nouns are formed from the verbal root by—

1. Changing the vowels.	<i>Verbal type.</i>
a. Nouns with one vowel.	פְקָד (with suff. פְקָדִי).
b. Nouns with two vowels.	כְבָד (§ 198 a), פְקָדָה.
2. Doubling a radical.	פְקָר.
3. Prefixing a servile.	מִפְקָד, cf. § 194.
4. Affixing a servile.	Cf. § 194.

258. Some nouns have only one vowel.

1. **Monosyllables proper**, i. e. Segholates (4). These are explained in §§ 151–153 and some Feminines are given in § 161.

Special note should be taken of segholates from the following weak stems:—

עַיִן	מוֹתֵת	זִית	בֵּית
with suff.	מוֹתוֹ	זִיתוֹ	בֵּיתוֹ
plural	מוֹתוֹתִים	זִיתִים	(irreg. § 162.)
לְהַ	פְרִי	אֲרִי	חָלֵי
with suff.	פְרִיוֹ	(אֲרִיוֹ)	חָלוֹ
plural	(none.)	אֲרִיוֹת	חָלוֹת

But nouns from these stems generally assume non-segholate forms.

2. **Monosyllables that have lost a radical**, or in which the middle radical has become quiescent.

These are the nouns from stems עַעַ, עַזַּעַ, and לְהַ.

עַם (§ 155). **הָר** mountain. **חָקָק** statute. **עַם** people. **אֶמֶת** mother.

with suff. **הָרִי** (for **הָרְ**) **חָקִי** **אֶמֶתִי** **עַמִּי**

עַזְעַ. Two formations occur, corresponding respectively to Inf. and Perf. Qal in the verb.

a. With middle rad. quiescent (cf. Inf. קִים), **שִׁיר** song, **יּוֹם** day, **רוּחַ** spirit.

b. With middle rad. absorbed (cf. Perf. **רָם** = **קָם**), **רָם** *high*, **גָּרָר** *stranger*.

These have unchangeable vowels (§ 138 c) and must be distinguished from the next class.

לְהָהָה. The following monosyllables are probably from roots **לְהָהָה**. They vary between the second and third declensions.

<i>hand.</i>	<i>blood.</i>	<i>fish.</i>	<i>tree.</i>	<i>friend.</i>	<i>son.</i>	<i>name.</i>
רַ�ם	רַ�ם	רַעַם	רַעַם	רַעַם	רַעַם	רַעַם
(3)	(2)	(2)	(2)	(2)	(2)	(2)
<i>with suff.</i>	<i>בָּנִי</i>	<i>רָעִי</i>	<i>עָצִי</i>	<i>הָנִי</i>	<i>הָמִי</i>	<i>יָדִי</i>
	בָּנִים	רָעִים	עָצִים	הָנִים	הָמִים	יָדִים
						(dual)
						(irreg.)

Note the irregularities **רַמְכֶּם** *your hand*, **רַמְכֶּם** *your blood* (not **רַמְכָּם**, **רַמְכָּם**).

The irreg. nouns **אָב** *father*, **אָח** *brother*, resume the lost **ה** as **ה** in const. and before suff. (see § 162, and cf. verbs **לְהָהָה**).

A few monosyllables have lost a **ג**, as **אַף** *nostril*, for **אֲנָף**; dual **אַפְּיִם**.

259. **Most nouns**, however, formed by simple vowel change, are dissyllabic.

The following examples show the more usual combinations of vowels :—

2nd Decl. ā in penult. **לְבָר** *word*, **יָשָׁר** *upright*, **זָקֵן** *old*,
נָדֹל *little*, **עָצָם** *great*, **נָבִיא** *strong*, **קָטָן** *prophet*.
ā in ultima (**דָּבָר** as above), **לְבָב** *heart*, **עֹלָם** *age*.

3rd Decl. **אֹזֵב** *priest*, **פָּהָן** *enemy*.

6th Decl. **רֹעהַ** *shepherd*, **שָׂדָה** *field*.

In the case of a few nouns the vowel of the penult. has become attenuated to sheva. These come under the 1st Decl., e. g. **פְּסִיל** *idol*, **כָּרוּב** *cherub*, **חַמּוֹר** *ass*.

To all the above forms there are corresponding Feminines, chiefly made by the addition of **ה** —, with the necessary modification of the preceding vowels due to the shifting of the tone.

260. **Various noun-forms have an affinity to Piel** with middle rad. doubled. In such cases the first vowel is unchangeable (§ 138 b), and it is the second vowel which determines the declension.

יבשֶׁת (2) *sabbath* (with suff., irreg. dagh. שְׁבָתוֹ), (2) dry ground, חַטָּא (1) sinner, עִיר (3) blind, צָדִיק (1) righteous, נָבוֹר (1) hero.

Note especially חָרֵשׁ (2) *smith* (for חָרֵשׁ, the — of penult. being therefore unchangeable).

In a few nouns from roots יְיָ there is a doubled stem, e.g. גָּלָל wheel (cf. § 249 f.).

261. The most frequent noun preformatives are מְ and נְ.

Nouns formed by the prefix מְ are exceedingly common. They are allied to the participles of Piel, Hiph., etc., and denote in general the instrument, place, material of an action.

2nd Decl. מִשְׁפָּט judgment, מִזְמָרָה food, מִקְמָת place, מִזְבֵּחַ dwelling, מִתְּחִנָּה gift (פְּנִים).

3rd Decl. מִזְבֵּחַ sign, מִזְבֵּחַ altar.

5th Decl. יְיָ. מִזְמָן shield (פְּנִים).

6th Decl. לְהַזְמָה deed.

Nouns formed by the prefix חְ are in general abstract feminines in הָ, e.g. חָרָה hope, חָרָה law (פְּנִים), חָרָה deep sleep.

Less frequent preformatives are נְ, הְ, and יְ, this last especially in proper names formed from Impf. Qal, e.g. יְצָχָה Isaac, יְעָקֹב Jacob. But this must not be confounded with the prefix יְ or יְ, often found in proper names as an abbreviation of יְהוָה, e.g. יְהֹוִיָּה, יְהֹוִיָּה Jehoiakim (see § 263).

262. The most frequent noun affirmative is יְ, especially in the endings יְ— and יְיָ, generally found in abstracts, e.g. קִנְנוֹ (2) gain, קִרְבָּן (2) offering, בְּטָחוֹן (2) confidence. Other abstract endings are יְתָ— and יְתָיָ, e.g. רָאשִׁית (1) beginning, מָלְכִית (1) kingdom.

The ending יְ— is usually *gentilic*, as מֹאֲבִי Moabite; it is also found in the ordinal numbers (§ 268).

263. Compound nouns are probably without exception proper names, and as such are very frequent. Especially common as elements in them are אָב father (e.g. אָבָרָם Abram, אָבִיגַיִל Abigail, אָלִיאָב Eliab), בָּן son, בֵּית house (constr.), and the Divine Name under the forms אֱלֹהִים and יְהֹוָה (shortened into יְהָ, יְהָיָה, יְהָיָה).

and יְהִי, e. g. ישׁעַיָּאֵל Ishmael, אֶלְעָזָר Eleazar, יְהוֹשֻׁעַ Joshua, אַבְיָהָא Abijah.

Obs.—The word צְלָקָה, rendered in A.V. *shadow of death* (Ps. xxiii. 4; LXX. σκιὰ θανάτου, Vulg. umbra mortis), as if compounded of צֵל *shadow* and מֶת *death*, is almost certainly simple and stands for צְלָמָה, formed from צָלֵם *shadow*, with suffix (§ 262); so R.V. marg. *deep darkness*.

264. The influence of weak stems is sufficiently noted in the foregoing §§. Briefly to recapitulate:—

Nouns from guttural stems form no separate class and need no special notice: the rules for sheva with gutturals must be remembered.

Nouns from stems with prefixed פְּ, as מִפְּנִים.

Nouns from y''y stems, as מִגְּנָן, עַמְּגָן (§§ 258. 2, 261).

Nouns from פְּ stems, as מִפְּתָח.

Nouns from y stems, as בְּיַת, מִזְּבֵחַ, עֲמֵד.

Nouns from l'h stems, as לְבָבָה, שְׂרָה, יְדָה, פְּרִי.

Exercise xxxv.

ON MISCELLANEOUS NOUNS (WITH INFINITIVES AND PARTICIPLES).

Analyse, translate, and identify the Verbal Stem of the following words:—

ונערתיתך	וְנָעָרָתִיךְ	וְאַהֲלִים	תְּקֻנות	מִשְׁחָקִים	לְהַנִּים
בתורת	בְּתוּרָת	מִשְׁעָרִי	בְּאַהֲלִי	אֲנָלָכִים	הַגְּמָלִים
נְשָׁמִת	נְשָׁמִת	בְּאַפְּיו	בְּגַשְׁתּוֹ	תְּנוּבָת	לְאַהֲבִי
בָּתִי	בָּתִי	לְתַתָּה	לְאַסְרָה	לְשִׁמְשׁוֹן	חַיִּים
תְּהַלְתִּי	תְּהַלְתִּי	קְדֻרוֹ	רְגָלוֹ	מִיחְשָׁבוֹת	לְבָבֶךָ
בָּתִי	בָּתִי	בְּעִינֵיכֶם	זִית	אֲמִי	הַחֲרִים
עָרִיכֶם	עָרִיכֶם	רְמוֹת	עִינִים	רְוִיחָךְ	עָרִיכֶם
וְפָרִים	וְפָרִים	דָמוֹ	לְאַכְלָה	וְלִמְקֹנָה	שׁוּבָךְ
וְהַעֲנִים	וְהַעֲנִים	הַנְקִים	אַחֲתּוֹ	יְדִי	וְשִׁמְוֹ
רַעַךְ	רַעַךְ	בְּפִיו	אַבְיָךְ	וְקַשְׁתָּךְ	תְּלִיךְ

LESSON XXIX.

THE NUMERALS.

I. The Cardinals.

265. Let the student first note the following **peculiarities**.
- (1) The numeral *one* is an **adjective**, and, like other adjectives, follows and **agrees in gender** with its noun.
 - (2) The numeral *two* is a **noun agreeing in gender** with the noun to which it refers. It either stands in the *construct state* before its noun, or in the *absolute state* either before or after its noun.
 - (3) The numerals from *three* to *ten* are **nouns** apparently **disagreeing in gender** with the noun to which they refer, i. e. the forms with fem. endings are used with masc. nouns and *vice versa*. They either stand in the *construct* before their noun, or in the *absolute* either before or after their noun.
 - (4) The other numerals which have two genders (*eleven* to *nineteen*) also disagree in gender with their noun. But they and the *tens* have no *construct state* and stand either before or after their noun.

Obs.—The apparent disagreement in gender is thus explained. The numeral is a fem. abstract substantive, cf. Gk. *τριάς, triad*, used in apposition with the noun it enumerates: but the prevailing form in nouns is the masc., and so in general there would be a contrast in gender. This contrast has been emphasized by the distinctive use of a shortened (masc.) form of the numeral with the rarer (fem.) form of the noun.

266. The following are the principal Cardinals:—

With Masc. Nouns.		With Fem. Nouns.	
ABSOLUTE.	CONSTRUCT.	ABSOLUTE.	CONSTRUCT.
אֶחָד ¹	אֶחָד	אַחֲת (p. f. אַחֲתָה)	אַחֲת
שְׁנִים	שְׁנִי	שְׁתִּים ²	שְׁתִּי
שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלֹשׁ	שְׁלֹשׁ
אֶרְבָּעָה	אֶרְבָּעַת	אֶרְבָּעַ	אֶרְבָּעַ
חֲמִשָּׁה	חֲמִשֶּׁת	חֲמִשׁ	חֲמִשׁ
שְׁשָׁה	שְׁשֶׁת	שׁ	שׁ

With Masc. Nouns.

ABSOLUTE. CONSTRUCT.

שְׁבָעָה	.	שְׁבָעַת	7
שְׁמִנָּה	.	שְׁמִנָּת	8
תְּשִׁבָּה	.	תְּשִׁבָּת	9
עֲשָׂרָה	.	עֲשָׂרָת	10

{ אֶחָד עָשָׂר
 { עֲשָׂתֵי עָשָׂר
 { שְׁנִים עָשָׂר
 { שְׁנֵי עָשָׂר

שְׁלֹשָׁה עָשָׂר . . . 13
אֶרְבָּעָה עָשָׂר . . . 14
 etc.

עָשָׂרִים 20
 שְׁלֹשִׁים 30
אֶרְבָּעִים 40
 חֲמִשִׁים 50
 שְׁשִׁים 60
 שְׁבָעִים 70
 תְּשִׁבָּעִים 80
 תְּשִׁבָּעִים 90

constr. **מֵאתָה** {
 pl. **מֵאתָה** {
 100 **מֵאתָה** {
 200 **מֵאתִים**

With Fem. Nouns.

ABSOLUTE. CONSTRUCT.

שְׁבָעָה	.	שְׁבָעָה	שְׁבָעָה
שְׁמִנָּה	.	שְׁמִנָּה	שְׁמִנָּה
תְּשִׁבָּה	.	תְּשִׁבָּה	תְּשִׁבָּה
עֲשָׂרָה	.	עֲשָׂרָת	עֲשָׂרָה

{ אֶחָת עָשָׂר
 { עֲשָׂתֵי עָשָׂר
 { שְׁתִים עָשָׂר
 { שְׁתֵי עָשָׂר
 שְׁלֹשָׁה עָשָׂר

אֶרְבָּעָה עָשָׂר . . . 14
 etc.

שְׁלֹשׁ מֵאוֹת 300
אֶרְבָּעָה מֵאוֹת 400
 אלף 1,000
 אלף 2,000
 שְׁלֹשׁ אלף 3,000
אֶרְבָּעָה 4,000
 רבבה, רבוא, רבוי 10,000
 רבותים 20,000

שְׁלֹשׁ רבבות 30,000
אֶרְבָּעָה רבוא 40,000

שְׁתִים עָשָׂר רבוי 120,000, etc.

¹ A plural is used in the sense of *some*.

² Corruptions of

שְׁנִית : hence the daghesh.

³ probably means *one*, cf.

Assyrian ishtin, *one*.

⁴ Not constructs but shortened forms of ; شَنِينْ ; so perhaps in *eleven*.

267. The following points should be noted in explanation of the above list of numerals :—

- (a) The numbers from *eleven* to *nineteen* are expressed by the combination of *ten* (masc. עָשֵׂר, fem. עָשְׂרִי) with the units: the units have the *absolute* form in the masc. (but see foot-note), the *construct* form in the fem. But the construct seems rather to indicate close union than any proper genitive relation. For *eleven* and *twelve* there are double forms.
- (b) *Twenty* is the plural of *ten*; but *thirty*, *forty*, etc. are the plurals of the corresponding units.
- (c) The units are added to the tens by ? and, e.g. *twenty-six* is עָשְׂרִים וּשְׁשָׁה or שְׁשָׁה וּעָשְׂרִים. In the earlier O.T. books the unit generally precedes, in the later it generally follows the ten.
- (d) The units 2 to 10 have their noun in the plural; the tens 20 to 90 always have their noun in the plural if they follow it, generally in the singular if they precede it. The numerals 11 to 19 are generally joined with a plural noun, but a few common nouns regularly follow them in the singular, viz.: אַמְתָּה *cubit*, אִישׁ *man*, אלף *thousand*, יֹם *day*, בְּסֶף *silver*, נֶפֶשׁ *soul*, שָׁנָה *year*, לְשָׁקֵל *shekel*.

The numeral 100 מאה generally precedes its noun either in the absol. or const.: the noun may be either sing. or plural.

2. The Ordinals.

268. The ordinal numbers are **adjectives**, agreeing with and following their noun like other adjectives. The ordinal *first* רָאשָׁן is derived from *head*, *beginning*, with the suffix הַ (§ 262). The others (from *second* to *tenth*) are formed from the corresponding cardinals by the suffix יְ— (§ 262), with an inserted יְ— before the third consonant. For the ordinal numbers higher than *tenth* the cardinals are used.

269. The following are the Ordinals:—

Masculine.		Feminine.		
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.	
רִאשׁוֹן	רִאשׁוֹנִים	1st	רִאשׁוֹנָה	רִאשׁוֹנּוֹת
שְׁנִי	שְׁנִים	2nd	שְׁנִיה	שְׁנִיות
שְׁלִישִׁי	שְׁלִישִׁים	3rd	שְׁלִישִׁיה	שְׁלִישִׁיות
רַבִיעִי	רַבִיעִים	4th	רַבִיעִית	רַבִיעִיות
חֲמִישִׁי	חֲמִישִׁים	5th	חֲמִישִׁית	חֲמִישִׁיות
שְׁשִׁי	שְׁשִׁים	6th	שְׁשִׁית	שְׁשִׁיות
שְׁבִיעִי	שְׁבִיעִים	7th	שְׁבִיעִית	שְׁבִיעִיות
שְׁמִינִי	שְׁמִינִים	8th	שְׁמִינִית	שְׁמִינִיות
תְּשִׁיעִי	תְּשִׁיעִים	9th	תְּשִׁיעִית	תְּשִׁיעִיות
עֲשִׂירִי	עֲשִׂירִים	10th	עֲשִׂירִית	עֲשִׂירִיות

270. Some peculiarities of usage may be noted.

- (a) In expressing dates cardinals may always be used, e. g. בְּאַחַד לְחֶדֶשׁ *in the third year*, on בְּשָׁנָת שְׁלֹשׁ *the first of the month*.
- (b) Some substantives expressing *weight, measure, time* may be omitted after numerals, e. g. אֱלֹף בְּסֶף *a thousand (shekels)* of silver, שֵׁשׁ שָׂעִירִים *six (seahs)* of barley, בְּאַחַד לְחֶדֶשׁ *on the first (day) of the month*.
- (c) Distributive numerals are expressed by the repetition of the cardinal, e. g. שְׁנִים שְׁנִים *two by two*. Numeral adverbs may be expressed by the fem. cardinals, e. g. אַחַת *once*, שְׁבַע *seven times*; also by the ordinals, e. g.

¹ For ?, denoting the genitive relation, see § 273, note 2.

פעם ^{שנית} *second time*. Once is also expressed by (lit. *a stroke*), twice by (lit. *two strokes*), thrice by (lit. *three strokes*).

- (d) According to § 267. c, d, such an expression as *twenty-five years* will be חמשׁ ועשרה ^{שנה} (lit. *five years*); it may, however, also be written with the noun repeated, חמשׁ שנים ^{שנה} (lit. *five years*).

Exercise xxxvi.

ON THE NUMERALS.

1. לְקַחْ לֹז¹ לִמְךָ² שְׁתִי³ נְשָׁים⁴ שֶׁם⁵ הַאֲחָת⁶ עֲדָה² וּלְשָׁם²
- הַשְׁנִית⁷ צְלָה²: 2. נֹלְדוּ לִנוּחַ שֶׁלֶשֶׁה⁸ בְּנִים⁹ שֶׁם²
- חֵסֶם² וּפְתַת²: 3. כְּדִרְלָעַמֶּר² מֶלֶךְ² עַילְםָן² וּשֶׁלֶשֶׁה²
- מֶלֶכִים¹⁰ אַחֲרִים¹¹ אֲשֶׁר¹² אָתוּ עַשְׂוִי¹³ מְלֻחָה¹⁴ אַתְ-חַמְישָׁת¹⁵
- מֶלֶכִים¹⁶ אֲשֶׁר¹⁷ עֲבָדָיו¹⁸ שְׁתִים¹⁹ עַשְׂרָה²⁰ שֶׁנָּה²¹ וּשְׁלַשׁ-עַשְׂרָה²²
- שֶׁנָּה²³ מְנִידָיו²⁴: 4. הַיּוֹ בְּלִימֵי²⁵ אָדָם²⁶ אֲשֶׁר²⁷ חֵי⁴ הַשְׁעָנָה²⁸
- מֵאוֹת²⁹ שֶׁנָּה²³ וּשְׁלַשִׁים³⁰ שֶׁנָּה²³ וַיִּמְתַּחַת⁵: 5. וּכְלִימֵי²⁵
- מִתְוִשְׁלָה² הַיּוֹ תִּשְׁעַ וּשְׁשִׁים³¹ שֶׁנָּה²³ וְתִשְׁעַ מֵאוֹת²³ שֶׁנָּה²³:
6. בְּשִׁנְתָּה⁶ שְׁשִׁים-מֵאוֹת³² שֶׁנָּה²³ לְחֵי-⁷ נָח²⁸ בְּחַדְשָׁ הַשְׁנִי¹
- בְּשְׁבָעָה³³ עָשָׂר³⁴ יוֹם³⁵ לְחַדְשָׁ⁷ בַּיּוֹם³⁶ הַזָּהָר³⁷ אֱלֹהִים³⁸
- עַל³⁹ הָאָרֶץ⁴⁰ אַרְבָּעִים⁴¹ יוֹם⁴² וְאַרְבָּעִים⁴³ לְיִלָּה⁴⁴: 7. וּהַפִּינִים⁴⁵
- גָּבָרִי⁴⁶ מָאָד⁴⁷ מָאָד⁴⁸ עַל-הָאָרֶץ⁴⁹ וַיַּכְסֹף⁵⁰ כָּל-הַהֲרִים⁵¹ הַגְּבוּהִים⁵²
- חַמִשׁ⁵³ עַשְׂרָה⁵⁴ אַפְּה⁵⁵ מְלַמְעָלה⁵⁶: 8. וּמִבְּלֵי⁵⁷ הַבְּהִמָּה⁵⁸
- הַטְהֹורָה⁵⁹ לְקַחْ לֹז¹ נָח¹ אֶל-הַתְּבָה⁶⁰ שְׁבָעָה³³ שְׁבָעָה⁹ אִישׁ
- וְאֶשְׁתּוֹ: 9. שְׁלַשׁ⁶¹ מֵאוֹת⁶² אַפְּה⁶³ אֶרְךָ הַתְּבָה⁶⁴ חַמִשִׁים⁶⁵
- אַפְּה⁶⁶ רַחֲבָה⁶⁷ וּשְׁלַשִׁים⁶⁸ אַפְּה⁶⁹ קְוֹמִיחָה⁷⁰: 10. וַיַּגְבָּרֵי⁷¹
- הַמִּים⁷² עַל-הָאָרֶץ⁷³ חַמִשִׁים⁶⁵ וּמֵאתָה⁷⁴ יוֹם⁷⁵ וַיְהִי⁷⁶ בְּאַחַת¹ וּשְׁשָׁ

מִאֹת שָׁנָה לְחַיִּים⁷ נֵחַ בְּרָאֹשׁוֹן בַּאֲחָد¹⁰ לְחֶדֶשׁ⁷ חֶרְבִּי
הַפְּמִים מַעַל הָאָרֶץ¹¹: 11. שְׁבֻעַ פְּעָמִים הַשְׁתַּחוּה¹¹
וַעֲקָב אַרְצָה¹² עַד־גַּשְׁתוֹ עַד־אֲחִיו¹²: 12. שְׁרָפִים עַמְדוּ
מַמְעַל לִיהוָה יִשְׁשָׁכְנִים⁹ בְּנֵפִים⁹ לְאַחֲרֵב¹⁰ בְּשַׁתִּים
יַכְסֵה פְּנֵיו וּבְשַׁתִּים יַכְסֵה רְגָלָיו וּבְשַׁתִּים יַעֲופֵף¹²:

¹ Here reflexive, *to himself*. ² Proper name. ³ § 187. 1. ⁴ 3 s.
Perf. Qal of חַיִּים. ⁵ § 249 g. ⁶ Lit. 'in the year of the 600 years,'
i.e. in the year which completed them. ⁷ For the הַ see § 273. ⁸ Repe-
tition with intensive force. ⁹ § 270 c. ¹⁰ § 270 b. ¹¹ Hithp. שָׁחַת,
§§ 206. *Obs.* 1, 253 *note*. ¹² הַ local.

LESSON XXX.

THE PARTICLES.

271. The Particles are subordinate words used to modify, in various ways, the thought of a sentence, and to indicate the relations of its words and clauses. They are divided into Adverbs, Prepositions, Conjunctions, and Interjections. A few are primitive roots, but by far the larger number are either borrowed or derived from other parts of speech, especially the noun, verb, and pronoun. The simpler prepositions frequently form elements in compounded particles.

272. The following are some of the principal Adverbs.

Adverbs of Place.

¹ אֵיה, אֵי ¹	{ where?	⁵ ³ שְׁמַה	thither.	⁶ ⁵ אַחֲרָה	behind.	
² אֵיזֶה ²		הַנֶּה	hither.	⁶ ⁵ מִבֵּית	inside.	
³ פֵּה, פָּה	{ here.	הַלֵּם	above.	⁶ ⁵ מִחוּזָה	outside.	
³ שָׁם	there.	⁴ מַמְעַל	⁴ מִתְחַת ⁴	⁷ ⁵ מִקְדָּם	on the east.	
⁴ ³ מִשְׁמָם	thence.		below.	⁸ ⁵ מִימָּשָׁמָם	on the west.	
			גַּנְגָּר		in front.	

Notes.—1. May take pronominal suffixes, אֵין where is he? אַתָּה where art thou? אֲנָים where are they?

2. Similarly אִיְמֹץ whence?

3. These demonstrative adverbs may be made relative by a preceding אֲשֶׁר just as demonstrative pronouns, § 187. 1: thus, שם אֲשֶׁר שָׁם whence, אֲשֶׁר מֵשָׁם whither.

4. For the נִבְנָה in these compounds compare the Lat. *a dextra*, Gk. ἐκ δεξιῶν, lit. *off from the right hand*, i. e. *on the right hand side*.

5. With ה local (p. 79 foot-note). But שָׁם is sometimes= שם there.

6. Lit. *on the house side, on the street side*.

7. Lit. *on the front side* (facing the rising sun).

8. Lit. *on the sea side* (Palestine being the standpoint).

Adverbs of Time.

אַז then.	יּוֹמָם by day.	אַחֲרֵי כֵן ² afterwards.
מִאָז of old.	לִילָּה by night.	לִפְנֵים ³ formerly.
עַתָּה now.	אַחֲטוֹל {	עוֹלָם { for ever.
מַתָּי when?	תְּמוֹל { yesterday.	לְעוֹלָם {
עַד מַתָּי how long?	מַחְרָה to-morrow.	תִּמְיד perpetually.
הַיּוֹם to-day.	שְׁלֹשִׁים three days ago.	כְּנִצָּח { always.
בַּיּוֹם directly.	עַד ¹ yet, again.	לְכַנְּצָח {

Notes.—1. With a negative, לא עוד no more. With suffixes, עַד he is yet, or is he yet? so עַדך, etc.

2. Lit. after it was so.

3. Cf. the preposition לִפְנֵי before, § 182.

Adverbs of Manner.

אֵיךְ {	אֵיכָה {	כֵּן, כְּהֵן so, thus.
		מִאֵד exceedingly.

Adverbs of Manner (*continued*).

אָמֵן אָמַנְתִּים	<i>truly.</i>	גַם וְגַם	<i>also.</i>
אָכֶן , אָכְנָה	<i>certainly.</i>	יחָד	<i>together.</i>
אוֹלִי	<i>perhaps.</i>	לְבַדֲךָ²	<i>alone.</i>
אַף	<i>also, even.</i>	כַּ...כַּ	<i>as . . . so.</i>
		רַק	<i>only.</i>

Notes.—1. Also expressed by **הִרְבָּה** (hiph. inf. abs. *increase*): e. g. **וְאַשְׁנָה הִרְבָּה מִאָרָד** *and I have erred greatly.* Other infs. abs. (chiefly hiphil) are used as adverbs, e. g. **הַיְטִיב** *well*, **הַשְׁפֵם** *early*.

2. With suffixes, **לְבַדְךָ** *I alone*, **לְבַדְךָ** *thou alone*, etc.; e. g. **לֹא-אָכַל אָנֹכִי לְבַדְךָ** *I am not able alone to bear (all this people)*; **לֹא טוֹב הַיּוֹת הָאָרֶם לְבַדְךָ**; *it is not good for the man to be alone.*

Negative Adverbs.

¹ לֹא (Gk. οὐκ) <i>not.</i>	⁴ בְּלִי, בְּלַהֲ <i>not (poetical).</i>
² אַל (Gk. μή) <i>not.</i>	⁵ לְבַלְתִּי <i>not.</i>
³ אַזְן, אַזְנָה <i>there is not.</i>	⁶ פָּנָן <i>lest.</i>

Notes.—1. **לֹא** is the ordinary negative of fact. It stands in general immediately before the verb. Special uses are: (a) to express a negative answer, *no*; (b) with the Imperf. to express a strong prohibition, external constraint being implied, as in the Decalogue, **לֹא תִּנְגַּנְבֶּה** *thou shalt not steal*, etc.; (c) in interrogative sentences = **הַלֹּא** (Lat. *nonne*), e. g. **לֹא תִּשְׁמַר** *dost thou not keep watch?* (d) to form negative compounds with other words, e. g. **לֹא-כַּח** *not-strength*, i. e. *weakness*; **לֹא-חַכּוּם** *not-wise*, i. e. *foolish*; note especially, **לֹא...כָל** *not-all*, i. e. *none*, the whole of the *all* being denied.

2. **אַל** is used with the Jussive Impf. (§ 219 b) to express negative entreaty or prohibition. **אַל-תִּנְגַּנְבֶּה** *do not (I pray you) steal* (cf. **אַל**). The entreaty is emphasized by an added **אַל** (§ 275),

e. g. **אַל-נָא תְּהִי מִרְיבָּה** let there not, I pray, be strife. The full form of the Impf. is occasionally found.

3. אין, const. יְאָנָה, is properly a noun meaning *nothingness*. It is used for the negative copula *is not*, and generally stands in the constr. state before what it negatives, e. g. (also אֵין לְחַם there is no bread; אֵין עֲשָׂה-תֹּוֹן אֵין בָּם אֶחָד there is none that doeth (part.) good, not even one. With suffixes: אִינְךָ אִינְנָי, אִינְתָּם, אִינְכֶם, אִינְכָּה, אִינְכָּה, אִינְכָּה I am not, thou art not, etc.; e. g. הַיִלְד אִינְגָּעָה the boy is not. If אֵין has a verbal predicate the verb must be in the participial form, e. g. תִּבְנֵן אֵין נְהַנֵּן straw is not given, thou knowest not, he does not send. The opposite of אֵין is ישׁ, יְשַׁׁבֵּם, יְשַׁׁבֵּן, יְשַׁׁבֵּת, there is; with suff. יְשַׁׁבְּתָם.

4. **בַּל** and **בְּלִי** are mainly poetic. The former is used in the senses both of **לֹא** and **אַז**; the latter chiefly = *without*, **מִן** *without water*.

5. לֹבֶלְתִּי is generally used before the infin. const. = *not to*,
לֹבֶלְתִּי בָּוּא *not to come.*

6. פָּרֵד lest, after verbs of fearing, expressed or understood, פָּרַשְׁלָחַ יְדוֹ lest he put forth his hand.

Adverbs of Cause.

<table border="0"> <tr> <td style="padding-right: 10px;">מִדּוֹעַ</td><td rowspan="4" style="font-size: 2em; vertical-align: middle; padding: 0 10px;">}</td><td rowspan="4" style="vertical-align: middle; padding-left: 10px;">wherefore? why?</td><td rowspan="4" style="font-size: 2em; vertical-align: middle; padding-left: 10px;">}</td></tr> <tr> <td style="padding-right: 10px;">בִּפְמָה</td></tr> <tr> <td style="padding-right: 10px;">לִפְנֵה, לִפְנָה</td></tr> <tr> <td style="padding-right: 10px;">עַל-פָּנָה</td></tr> </table>	מִדּוֹעַ	}	wherefore? why?	}	בִּפְמָה	לִפְנֵה, לִפְנָה	עַל-פָּנָה	<table border="0"> <tr> <td style="padding-right: 10px;">לְהַןּוּ</td><td rowspan="3" style="font-size: 2em; vertical-align: middle; padding: 0 10px;">}</td><td rowspan="3" style="vertical-align: middle; padding-left: 10px;">therefore.</td><td rowspan="3" style="font-size: 2em; vertical-align: middle; padding-left: 10px;">}</td></tr> <tr> <td style="padding-right: 10px;">לְכַןּוּ</td></tr> <tr> <td style="padding-right: 10px;">עַל-כַּןּוּ</td></tr> </table>	לְהַןּוּ	}	therefore.	}	לְכַןּוּ	עַל-כַּןּוּ
מִדּוֹעַ	}				wherefore? why?	}								
בִּפְמָה														
לִפְנֵה, לִפְנָה														
עַל-פָּנָה														
לְהַןּוּ	}	therefore.	}											
לְכַןּוּ														
עַל-כַּןּוּ														

Interrogative Adverbs.

<p>הַ whether? (Lat. num, -ne). אָמֹן . . . הַ whether . . . or ?</p> <p>הַלֹּא whether not? (Lat. nonne). (Lat. utrum . . . an).</p>

Note.—Interrogative Adverbs are found in each of the preceding classes. Those here given simply mark the interrogative character of the sentence. A single question is commonly marked by הַשְׁמֵר אֲחִי אָנֹכִי, *am I my brother's keeper?* (lit. is it the keeper of my brother, I?); a disjunctive question commonly prefixes וְ to the first clause, וְנָא to the second.

POINTING OF ה INTERROGATIVE.

Before non-gutturals with a vowel ה

„ „ with shewa { ה (implicit dagh. forte) or
ה (dagh. forte), rare.

Before gutturals with qamets (א or א) ה

„ „ not with qamets ה

273. The following are some of the principal Prepositions.

Prefix Prepositions.

ב in, on, at; with, by (instrumental). מ, מ from.

ל towards, to, for, with respect to.

Notes.—1. For the pointing of these prefixes, see p. 51; for their use with pronominal suffixes, p. 68.

2. Some of their uses, which are very manifold, may be gathered from the following examples: בַּיִת in the house, at the gate; בְּכָח with strength; frequently with inf. const. in visiting, בְּפִקְדֵּי in my visiting, i.e. when I visit, etc. ל expresses in general the dative relation to, for; also a wider relation, with respect to, often to be translated as a genitive, e.g. מִזְמֹר a psalm of David, בְּאַחֲר לְחֶדֶש on the first (day) of the month. It is used with a dependent inf. const., e.g. חִרְלָל לְפִקְדֵּר he ceased to visit; often of purpose, בְּאַלְפִיקְדֵּר he came to visit. It is often used after the verb to be, to express apposition, or becoming: ‘It shall be to Jehovah for a name,’ לְשֵׁם.

The various uses of ה, arising from the general idea of separation, are too numerous to be here specified. Its use in comparative clauses is given § 173.

Other Prepositions.

אַחֲרִי	after (place and time).	בַּעֲדָה	on account of.
אֶלְךָ	towards, to.	בְּתוּךְ	in the midst of.
אֶת	with.	בַּעֲנָן	on account of.
בּוּנָה	between.	לְפִנֵּי	before (place and time).

Other Prepositions (*continued*).

עד עַד	unto.	עם עִם	with.
לִמְעָן לִמְעָן	because of.	סְבִיב סְבִיב	around.
על עַל	upon.	פֶּחת פֶּחת	beneath, instead of.

Note.—Most of these prepositions may take pronominal suffixes; see § 182.

274. The following are some of the principal Conjunctions.

Coordinate Conjunctions.

וְ וְ	and.	אוֹ אוֹ	or.
אֲךָ אֲךָ	but, yet, only.	אוֹ... אוֹ	either . . . or.
אַף אַף	also.	גַם גַם	also.

Note 1.—For the pointing of וְ, see p. 46, note. For the so-called ‘vav conversive,’ see § 223 sq.; and for the various uses of this conjunction, § 294.

Subordinate Conjunctions.

Purpose and Result.	Cause.
אַשְׁר, לִמְעָן אַשְׁר in order that.	אַשְׁר
פָּן, אַל lest, that not.	בְּאַשְׁר
Time.	יֵצֵן אַשְׁר
אַחֲרֵי after.	כִּי
אַשְׁר, כִּי when.	תְּחִתְכִּי
בָּעוֹד while.	תְּחִתְאַשְׁר
טרָם, בֶּטרָם before.	Condition.
עד, עד כִּי { until.	לוֹ אֲם if.
עד אַשְׁר {	לֹוְלָא, כִּי אֲם if not.
Substance.	Comparison.
אַשְׁר, כִּי { that (וּ in re-ported speech).	כְּאַשְׁר just as.
	Concession.
	על אֲם, גַם כִּי although.

Note.—The manifold use of the relative particle אֲשֶׁר should be noted. Compare also §§ 187, 272, note 3 (p. 140).

275. The following may be classed as **Interjections** :—

הָוֵי, אָוִי	woe ! alas !	הַלִּילָה	far be it ! (Gk. μή γένοιτο).
אָמֵן	be it so !		
הַס	silence !	נָא	pray !
הַבָּה, הַבָּו	come ! (Lat. age, agite).	אַבְּדָנָא	oh that !
אָהָה	ah !	אַלְּדָנָא	do not, I pray !

Notes.—1. These are for the most part substantives or verbs, which have become interjections by usage.

2. Here may be classed the demonstrative particle **לו** **הַנִּזְחָם**, **הַנִּזְחָמָה**, **הַנִּזְחָמָת** (**here**, **here is**) ; with suffixes, in pause **הַנִּזְחָמִי** and **הַנִּזְחָמִת** (**here**, **here I am**). Similarly, **הַפֹּז**, **הַנִּפְזָה** and **הַפֹּזֶה**, **הַנִּפְזָה** (**here**, **here I give**). It is construed with a participle (like **אָמֵן**, p. 142), e. g. **הַנִּזְחָמִי נָתַן** **behold I give**.

Exercise xxxvii.

ON THE PARTICLES.

1. וַיֹּאמֶר אָכֵן נָדַע הַדָּבָר : 2. וַיַּדְעֻוּ בַּיּוֹנִים יְהוָה לֹא
אֲלָחָנָם דִּבְרָתִי לְעֵשֹׂות לְהֵם הַרְעָה הַזֹּאת : 3. וְעַתָּה
מַתִּי אָعִשָּׂה גַּם־אָנֹכִי לְבִיתִי : 4. וַיֹּאמֶר פִּנְחָס¹ בֶּן־
אַלְעֹזֵר¹ הַפְּהָן אַל־בְּנֵי־רָאוּבֵן וְאַל־בְּנֵי־גִּרְגָּרֵה וְאַל־בְּנֵי
מִנְשָׁה¹ הַיּוֹם יָדַעַנוּ בִּרְבַּת־וְגַנְוּ יְהוָה : 5. וְהַנִּזְחָמָה
מְחִיאָץ לְבִיטָה סְבִיב² : 6. וְנִגְלָה בְּבוֹד יְהוָה וְרָאוּ
כָּל־בָּשָׂר יְחִדוֹ כִּי פִי יְהוָה דָּבָר : 7. וְאַתָּה קַח־לְךָ
מִכְלָ-מִאָכֵל אֲשֶׁר יָאַכֵּל וְאַסְפָּט אַלְיךָ וְהִזְהִיר לְךָ וְלְהֵם
לְאַכְלָה : 8. וַיֹּאמֶר יְהוָה אֱלֹהִים אֲלֹהָנִיחָשׁ כִּי עֲשִׂית
זֹאת אָרוֹר אַתָּה מִכְלָ-הַבְּהִמָּה וּמִפְלָל חַיָּת הַשְׁדָה :

9. וַיֹּאמֶר יְהוָה אֱלֹהִים לְאֶתֶּן הַזֶּה אָדָם לְבָדוֹ
אֲשֶׁר-הָלוּ עֹזֶר כִּנְגָדוֹ³: 10. וַיֹּאמֶר יְהוָה אֱלֹהִים אֵין
הַבָּלֵל אֲחִיך וַיֹּאמֶר לֹא יַדַּעַת הַשְׁמֵר אֲחִי אָנֹכִי:
11. וַיְהִי מִאָז הַפְּקִיד אֶתְךָ בְּבִיתוּ וְעַל כָּל-אָשָׁר יִשְׁלֹךְ
וַיִּבְרֹךְ יְהוָה אֶת-בֵּית הַמִּצְרִי בְּגַלְלָיו יוֹסֵף⁴ וַיְהִי בְּרִכַּת
יְהוָה בְּכָל-אָשָׁר יִשְׁלֹךְ: 12. אֶל-טֻקּוֹם הַמִּזְבֵּחַ אֲשֶׁר-
עָשָׂה שְׁם בְּרָאשָׁנָה⁵ וַיִּקְרָא שְׁם אֶבְרָם⁶ בְּשֵׁם יְהוָה:
13. וַיֹּאמֶר אֱלֹהִים אַתָּנִא מִצְתִּי חַנּוּ בְּעֵינֵיכֶם אַל-נָא תַּעֲבֹר
מַעַל עַבְדָּךְ: 14. וַיַּרְא יַעֲקֹב⁷ כִּי יִשְׁשַׁבֵּר בְּמִצְרָיִם¹
וַיֹּאמֶר יַעֲקֹב¹ לְבָנָיו לְפָנֶיךָ תִּתְּרָאוּ⁵: 15. וַיֹּאמֶר הָנֶה
שְׁמַעְתִּי כִּי יִשְׁשַׁבֵּר בְּמִצְרָיִם¹ רְדוֹשָׁפָה וְשְׁבָרוֹדָלְנוּ מִשְׁם:
16. וְאַנְּכִי הָנֶן מִבְּיא אֶת-הַמִּבְּול מִים עַל-הָאָרֶץ לְשַׁחַת
כָּל-בָּשָׂר אֲשֶׁר-בָּוּ⁶ רוח תְּיִם⁷ מִתְחַת הַשְׁמִים:

¹ Proper name. ² Adverb, strengthened by repetition, *all round*.

³ ‘as before him,’ i. e. *meet for him*. ⁴ From *beginning* (see
אָשָׁר) fem. form with prep., *at first*. ⁵ Hithpael, *look on one another*.

⁶ § 187. 1. ⁷ Phrase, *the breath of life*.

PART III.

READING LESSONS AND EXERCISES.

PART III.

READING LESSONS AND EXERCISES.

CHAPTER I.

NOTES ON SYNTAX.

The following Notes, intended as a help to the Reading Lessons and other Exercises, are, in general, but a methodised and slightly expanded recapitulation of what has been stated and exemplified in the preceding pages.

Points in which Hebrew idioms differ from those of Western languages are especially marked, as well as certain coincidences. For the rest, the ordinary laws of language are observed in Hebrew, with less complexity in the construction of sentences, but with more of ellipsis, that is, the collocation of words where the reader's own mind must supply the connection. Hence arise both the simplicity and the difficulty of the study.

THE SIMPLE SENTENCE.

276. a. Subject, Copula and Predicate. The Copula (substantive verb) is generally omitted (§ 114, p. 48), excepting where time is to be marked, or where special emphasis is required, as Gen. i. 2, iii. 1. In this latter case, the personal pronoun is often placed between the Subject and Predicate; as 1 Sam. xvii. 14, *David, he* (אַתָּה) *the youngest*; Job xxviii. 28, *The fear of the Lord, it* (אֵינוֹ) *wisdom*, i. e. ‘is the youngest,’ ‘is wisdom.’

Obs.—The Predicate is often placed first, as ‘Good is the word,’ Isa. xxxix. 8. The Article marks the Subject.

b. The Verb as Predicate. ‘The Verb agrees with its Subject in Gender, Number and Person.’ Apparent exceptions

to this rule of Concord may be explained according to the laws of thought and language. Thus אֱלֹהִים almost always takes a singular verb when used of the true God. See below, § 288. So, in general, with nouns which have a plural form and singular meaning; also often with feminine plurals (comp. Greek neuter plural nominatives with singular verb).

Again, the masculine verb is often employed where the feminine would naturally be expected; but not the reverse. See below, Ruth i. 8. The singular verb also is occasionally used with the plural subject, but not the contrary. Especially with הָיָה: Isa. xxx. 25, וְהָיָה פְּלִגִּים and there shall be rivulets; Gen. i. 14; but also with other verbs: Ezek. xiv. 1, וַיְבָא אֲנָשִׁים and there came men.

c. **The Personal Pronoun as Subject** is seldom expressed, as the form of the verb itself intimates the person. By a kind of pleonasm, however, the pronoun is given where emphasis is required, as (1st pers.), Gen. xlvi. 30, I אֶנְכִּי אֲעֵשֶׂה בַּרְכָּךְ will do according to thy word; specially when the Divine Being is the speaker, as Deut. xxxii. 39. Other instances are, for the 2nd person: Ex. x. 25, אַתָּה תַּתֵּן thou shalt give, i.e. thou thyself, Pharaoh, and no other; for the 3rd person: Gen. iii. 16, הוּא יְמַשֵּׁל־בָּךְ he shall rule over thee; Ps. cxviii. 7, וְאַנְּיִ אֶרְאֶה and I shall see.

d. The old substantives, יְהִי existence and אֵין nothingness, are used as particles combining subject and copula in one, 'there is (or was)', 'there is (or was) not,' Ruth i. 12, iii. 12, 1 Sam. xviii. 25. In Job ix. 33, לֹא־יְהִי is used instead of אֵין, There is no daysman between us, and in Ps. cxxxv. 17, שְׁנִי and שְׁנִי are combined, Neither is there any breath in their mouths; the negative in both cases being emphatic. See § 272, note 3.

e. **Indefinite Personal Subject.** Forms like '(they) say,' plur.; '(one) says,' sing.; for it is said, are frequent in Hebrew with all verbs (Fr. on dit). Thus Gen. xi. 9, (one) קָרָא שְׁמָה בָּבֶל called its name Babel = 'its name was called'; Job xxxiv. 20, (they) יְסִירִ אָבִיר take away a mighty one = 'a mighty one is taken away' (passive in parallel). Sometimes the inf. is used: Prov. xii. 7, הַפּוֹקֵד רְשָׁעִים (there is) overthrowing (to) the wicked, i.e. 'they are overthrown.'

f. A Participle is often used as **Predicate** (§ 193, p. 75): Gen. i. 2, וַיּוֹם אֱלֹהִים מְרֻחֶפֶת עַל־פְּנֵי הַמִּזְבֵּחַ and the Spirit of God (was) brooding over the face of the waters. This verse illustrates all three usages—the Copula emphatically expressed (הִתְהַ), the Copula omitted, and the participial Predicate.

VERB AND OBJECT.

277. a. As the Hebrew has no special form for the **Objective Case**, it is often only the order of the words, or the general meaning of the passage, that distinguishes between subject and object.

But where the object is *definite*—as with the article, or in the construct state, or with a suffix, or a proper name, see § 130—the ‘mark of the accusative,’ את (with maqqeph אֲתָה), is generally employed, as in Gen. i. 1, *God created the heavens and the earth*. For pronominal suffixes with את, the ‘accusative’ of pronouns, see § 179.

Obs.—This accusative sign must be distinguished from the preposition את, *with*. The forms with pronominal suffixes are distinct (as אהו, קָנִיתִי אִישׁ, etc.), but otherwise there is occasional ambiguity, as Gen. iv. 1, קָנִיתִי אִישׁ יְהוָה I have gotten a man with the help of Jehovah (R.V.). Some of the older Christian interpreters, with Luther, make this a case of apposition—‘a man even Jehovah’; but this view is now generally abandoned.

b. Verbs, both transitive and intransitive, often take a **cognate accusative**, as to ‘see a sight,’ to ‘think a thought,’ etc. See Gen. i. 29, זָרָעַ זָרָעַ seeding (producing) seed; Prov. xxii. 23, *the Lord will strive their strife* (plead their cause); also Ps. xiv. 5, *feared a fear*; 2 Sam. xii. 16, *fasted a fast*; Lam. i. 8, *sinned a sin*; so with adjuncts, Gen. xxvii. 34, *cried an exceeding great and bitter cry*.

c. Some verbs vary between transitive and intransitive; in the latter use followed by a preposition. The chief instance is שָׁמַע hear, as Gen. iii. 8, *they heard the voice* לְקֹדֶשׁ of the Lord; but ver. 17, *thou hast hearkened to the voice* לְקֹדֶשׁ of thy wife. Again, Deut. xxxiii. 7, *hear, Lord, the voice* לְקֹדֶשׁ, without את, of Judah; but Gen. xxi. 17, *God hath hearkened to the voice* לְקֹדֶשׁ אֶל־קֹדֶשׁ of the lad. (Compare Gk. ἀκούειν, with acc. or gen.)

d. Some intransitive verbs are followed by a simple object-noun, omitting the preposition, which must be understood to complete their sense; as, to go *to*, to go *from*, to walk *in*, to ascend *to*, to descend *to*, to dwell or sit *at* or *in*, to be full *of*, to be satisfied *with*. Thus, Isa. xxxiii. 15, תְּרַקֵּעַ הָלֶךְ walking (in) righteousnesses; Ps. cvii. 26, עֹלֶל שָׁמִים they ascend (to) heaven; Gen. vi. 13, מָלָא הָאָרֶץ חַטָּאת the earth was full (of) violence, etc.

e. A Double Object (principal and secondary) is frequently found after transitive verbs, expressing different relations; in such phrases as, *He formed man (of) dust* עַפְرָה אֲתָה בָּרָא ; *Joseph nourished his father (with) bread*; *He asked life (of) Thee*; *To teach the children of Israel the bow*. In all these instances the preposition is omitted. A frequent case is in verbs of the Hiphil form, as Ps. lx. 5, קָשָׁה עָמַק רָאִית Thou hast caused thy people to see adversity. Verbs of clothing have this construction, as I Sam. xvii. 38, מְדֻבָּר שָׁאֹל אֶת־דָּוִיד מְלַבֵּשׂ Saul clad David (with) his apparel. So Ex. xxix. 5, Isa. l. 3, etc.

TENSES AND MOODS.

278. It is here that Hebrew differs most essentially from Western languages. The main point to be remembered is that the **Perfect** expresses **completeness**, the **Imperfect** **incompleteness**. ‘The tenses,’ says Dr. Driver, ‘mark only differences in the kind of time, not differences in the order of time, i.e. they do not in themselves determine the date at which an action takes place, they only indicate its *character* or *kind*; the three stages, of incipiency, continuance and completion, being represented respectively by the Imperfect, the Participle, and the Perfect¹.’

a. This general principle affords the key to the various uses of the two Tenses. On the Perfect and Imperfect, see §§ 220–222. For the idiom known as **Vav Conversive**, see §§ 223–227, and for **Vav Consecutive**, § 228. For the **Cohortative** and **Jussive Imperfect**, see § 219.

b. The first Psalm (Reading Lesson, § 301) contains examples of both Tenses.

¹ *On the Use of the Tenses in Hebrew*, Introd., p. 3.

- (1) Ideally complete; ver. 1, הָלַךְ, עָמַד, יָשַׁב, walketh, standeth, sitteth, the fixed and permanent character. So ver. 3, היה he is.
- (2) Incomplete, because repeated; ver. 2, יִתְהַגֵּה meditateth; 3, תֹּהַן yieldeth (its fruit); יִבּוֹל doeth; יִצְלַח prospereth; 4, תִּרְפַּח driveth it away; 5, יִקְמֹה standeth; 6, perisheth.

These verbs might all be rendered into English by the present tense, their fundamental distinction remaining. In ver. 6, the Participle יָדַע knoweth gives, in yet another relation, a present significance, as that which is continuous and permanent.

279. **Conditional.** The protasis or apodosis of a conditional proposition is variously expressed by the Perfect or the Imperfect, as the idea of completeness or incompleteness prevails.

Perf.: Isa. i. 9, בָּסָרֶם הָיָנוּ לְעַמְרָה דְמִינוּ We should have been as Sodom, we should have resembled Gomorrah; Gen. xlili. 14, פְאַזֵּר שְׁכַלְתִּי שְׁכַלְתִּי If I am bereaved, I am bereaved.

Imperf.: Ps. xxiii. 4, נִמְתַּחֲלָה ... לֹא־אִירָא ... Even should I go, I should not fear.

280. **Potential** (may, can, might, could). The Imperfect is generally used, as Gen. ii. 16, מִפְלֵעַזְיָהָנָן אָכַל תָּאַכְלָל of every tree of the garden thou mayest freely eat; Job ix. 2, וּמָה־יִצְרָק אָנֹנֵשׁ but how can man be just with God? This Imperfect is often preceded by a Particle denoting contingency, as כי that, בְּעַבוּר to the end that, בְּלֹת that not, etc. See § 274, p. 144.

281. **Optative.** A wish is expressed by the Imperfect, often followed by the Particle נָא, § 275. Ps. vii. 4–6, If there be iniquity in my hands, . . . may an enemy persecute my soul! ver. 10, יְגַמֵּר־נָא רֹעֵר שְׁעָם Oh let the wickedness of the wicked come to an end!

282. **Interrogative.** In direct questions the prefix הָ is regularly used with the first word in the sentence: Gen. iv. 9, חָשַׁמְרָא אַחֵי אָנֹכִי (am) I my brother's keeper? The answer expected may be affirmative or negative; but הָלֹא expects the affirmative (Lat. nonne); Gen. xxvii. 36, בָּרְכָה לִי הָלֹא־אָצַלְתָּךְ hast thou not

reserved a blessing for me? The interrogative particle is sometimes omitted, the connection indicating the sense, as Gen. iii. 1, **אֵפֶךְ בַּיִתְאָמַר אֱלֹהִים** *hath God indeed said?* Especially in cases of deep emotion, as 2 Sam. xviii. 29, **שָׁלוֹם לְנָעַר לְאַבְשָׁלוֹם** (is) *the young man Absalom safe?* See also Job ii. 9. Such omission often takes place in negative sentences, as Job xiv. 16, **לֹא תִשְׁמֹר עַל־חַטֹּאתִי** *dost Thou not watch over my sin?*

For disjunctive questions the general form is **כִּי אִם . . .** (*utrum . . . an*), as 1 Kings xxii. 15, **כִּי נָלַךְ אִם־נִתְחַלֵּל** *shall we go . . . or shall we forbear?*

For indirect questions **כִּי** is also used, as Gen. viii. 8, **כִּי רָאָתָה הַקְלָלָה הַפִּינִים** *to see whether the waters were abated.* Sometimes **אִם**, as Song vii. 13, **כִּרְאָה אִם־פְּרַחַת הַגֶּפֶן** *let us see whether the vine hath budded.*

283. **Imperative** (§ 193, p. 74). This is used only in the second person, singular and plural, and is restricted to positive commands. *Prohibitions* are expressed by the Imperfect with **אַל**, as in the Ten Commandments; or by **לֹא** = Gk. *μή*. See § 272, p. 141, notes.

The Imperative frequently expresses a *consequence*, as in Ruth i. 9, iv. 11, where see notes. So Ps. cxxviii. 5, *Jehovah shall bless thee . . . and see thou, יְרַאָה*, i.e. ‘thou shalt see,’ *the good of Jerusalem*; 2 Sam. xxi. 3, *wherewith shall I make atonement, יְבָרֹכְךָ* and *bless ye*, i.e. ‘that ye may bless.’

284. **Infinitives** (§ 193, p. 75). *a. The Infinitive Absolute* expresses the idea of the verb abstracted from all considerations of person or time. See Hosea iv. 2, **אֲלֹהִים וּבְחַשְׁבָּן וּבְצַדְקָה וּבְנִנְבָּה וּבְנִזְבָּחָה** *swearing, and breaking faith, and killing, and stealing, and committing adultery;* so 2 Chron. xxxi. 10, *to eat and to be satisfied and to have to spare*, are infinitives put elliptically for ‘we have eaten,’ etc. But the chief use of the Infinitive Absolute is as an intensive of its own verb, Gen. ii. 17, **מוֹת תְּמִימָה** *to die thou shalt die*, i.e. ‘thou shalt surely die’; Isa. vi. 9, **שְׁמֹעַד שְׁמֹעַד** *hear ye to hear רְאוּ and see ye to see, יְרַאָה* and *see ye indeed*, i.e. ‘hear ye indeed . . . see ye indeed.’ Sometimes it occurs in place of a finite verb, especially of the imperative, as Deut. v. 12, *observe שְׁמֹור* *the Sabbath-day.*

b. The Infinitive Construct is the verbal noun, used, as nouns generally, in the framework of the sentence. It may be *Subject*, as Gen. ii. 18, *The being of the man alone is not good*; or *Object*, as Isa. xxxvii. 28, *I know thy sitting down, and thy going out, and thy coming in*, שָׁבֵךְ וַיֵּצֵא וַיִּבְאֶרֶךְ; or may follow the Construct State, as Gen. ii. 17, *The tree of the knowing good and evil*. Its most frequent use, however, is with prepositions, as בְּ, *in their being* = 'when they were'; מִן, *from seeing* = 'so as not to see'; and especially לְ, *to, in order to, so as to*; note also the phrase, לִאמֶר so as to say, to be rendered *saying*.

285. Participles (§ 193, p. 75). **a.** The constructive use of the Participle with the Article as a relative clause, is very usual, as Isa. xxviii. 16, הַמְּנֹזֵב the believing one = 'he who believes'; Job v. 10, הַפְתִּין who giveth, etc. (Compare Gk. ὁ πιστεύων, ὁ δούς.)

b. In the use of the Participle as predicate, while the tense to be understood is generally the present, other tenses may also be implied, as determined by the context. Thus, Ps. cxlv. 14, *Jehovah upholdeth all that fall*; Amos ix. 11, *The tabernacle of David that is fallen*; Isa. xxx. 13, *As a breach ready to fall*, are all expressed by the same Participle.

The Participles and Infinitives of transitive verbs are followed, like other forms of the verb, by the **Accusative**.

NOUNS.

286. Apposition. Nouns referring to the same person or thing are placed together in the same grammatical construction, the one noun explaining or defining the other, as 1 Kings xvii. 10, *a woman, a widow*; Gen. xxxix. 1, *a man, an Egyptian*. Often with proper names, 1 Kings iv. 1, הַטְלָקָה שֶׁלְמָה. See § 289, note d.

NUMBER.

287. a. Pluralis excellentiae. The Divine Names אֱלֹהִים, אֱלֹהִי, by the plural form, express majesty and dignity. (See also Job xxxv. 10, literally 'thy Makers'; and Isa. liv. 5; but such instances are rare.) The idiom has been thought to intimate plurality of *attributes*; according to some of the older Christian

grammarians, plurality in *essence*. The verbs, pronouns, adjectives and participles used with these Divine Names are generally in the singular number, as Gen. i. 1, בָּרוּא אֱלֹהִים. Occasionally they are plural, but are even then associated with words indicating unity. See Josh. xxiv. 19, אֱלֹהִים קָרְשִׁים הוּא אֶלְקָנֹנוֹא *God is holy, He is a jealous God.*

Obs.—The sacred Name יהוה or Yahweh, is always singular, never takes the Article, and is never in the construct state. Such phrases as אֱלֹהִים or אֱלֹהִי יהוה צָבָאות Jehovah of hosts really contain an ellipsis of הַ, Jehovah (God or Lord) of hosts. See § 99. With prefixes, the (kethibh) pointing of the Name is as for אֱלֹהִי, thus קָרְשָׁה, בָּרוּךְה, etc.

b. Plurality, with the idea of distribution, variety or succession, is often expressed by the repetition of the noun; as Isa. vi. 2, שְׁשָׁ קְנָפִים six wings, six wings (to each); Deut. xiv. 22, שְׁנָה שְׁנָה year by year; 1 Chron. ix. 32, שְׁבַת שְׁבַת every Sabbath. Sometimes with נִ: Deut. xxxii. 7, many generations; Ps. lxxxvii. 5, אֵישׁ נִאֵישׁ this and that man, R.V.; Ps. xii. 3, בְּלֵב לְבֵב with heart and heart (with a double heart, duplicity); Prov. xx. 15, אֲכָנוּ וְאֲכָנוּ אֵיפָה וְאֵיפָה stone (weight) and stone, ephah and ephah, i.e. different weights and measures. So Deut. xxv. 13, 14.

c. Dual nouns, in their agreement with adjectives, pronouns and verbs, are generally treated as plural, as Isa. xxxv. 3, קְדִים רְפֹת וּכְרִבִים פְּשָׁלוֹת weak hands and tottering knees.

CASE.

288. Strictly speaking, the Hebrew has no cases, the various relations of the noun or pronoun, which in other languages are indicated by inflections, being here supplied by the use of prepositions, or by the thought of the reader. Still, for convenience sake, the usual case-appellations may be employed.

a. The Absolute Case. A noun often stands alone, the connection with the rest of the sentence being mentally supplied. This is generally described as a species of *Nominative*, the case of the Subject, § 276. Thus, 2 Sam. xxii. 31, *God, His way is perfect*; Ps. lxxiv. 17, ‘*Summer and winter, thou hast made them*'; Isa. xi. 10, ‘*The root of Jesse, unto Him shall the nations seek*.'

b. The special use of the plural construct, אָשֶׁר 'the blessings of,' may here be noted; as Ps. i. 1. The word may be rendered *Oh the blessedness of*, or as E.V. *Blessed is*.

289. Genitive. a. The Construct State has already been explained and exemplified. See especially § 129, p. 50. Observe, that the governing noun, being sufficiently defined by that which follows, *does not take the Article*. When a pronominal affix is required, it is affixed to the *Noun governed*. Thus, 'My holy mountain' is not 'My mountain of holiness,' but 'the mountain of My holiness,' בְּרַכְתִּי. The governing word may be an Adjective or Participle, as 'great of strength,' 'broken of heart.'

b. The relations expressed by this idiom are very various, as Ps. xlv. 7, *sceptre of righteousness*; xliv. 23, *sheep of slaughter*, i. e. destined to slaughter; Isa. liii. 5, *chastisement of our peace*, i. e. that brings peace to us. It expresses both subjective and objective genitive: thus Ezek. xii. 19, חַמֵּס הַיּוֹשְׁבִים *the violence of the inhabitants*, but Obad. 10, חַמֵּס אֲחִיךָ *the violence of thy brother*: in the former case, 'the violence committed by the inhabitants,' in the latter, 'the violence done to thy brother.'

c. The possessive relation is often denoted by the prefix נִ. Thus, Gen. xxix. 9, *Rachel came with the flock* לְאָבִיהָ which (was) to her father, i. e. 'her father's flock.' Especially in the titles to many Psalms: מִזְמּוֹר לְדָוִד *a Psalm belonging or attributed to David* = 'a Psalm of David.' So of Solomon, Ps. lxxii. But the meaning of נִ is not always the same, as לְפִנְגָּח *for the Precentor*: and perhaps in the superscription to Ps. xlvi, etc., *for the sons of Korah*, the temple choir.

d. Some expressions alternate between the construct state and apposition. Thus, 1 Chron. xxi. 25, שְׂקָלִי וְהַב shekels of gold; 1 Sam. xvii. 7, שְׂקָלִים בְּרוּלָה shekels of iron. So Ezra viii. 21, אַהֲרֹן הַנָּהָר פְּרָת the river Ahava; 1 Chron. v. 9, הַנָּהָר אֲהַבָּה Euphrates; but 2 Kings xxiii. 29, and many other places, גְּנָךְ פְּרָת the river Euphrates, lit. 'the river of Euphrates'; Gen. xxiii. 2, קִרְיַת אַרְבָּע (Kirjath-Arba) the city of Arba; (compare Lat. *urbs Roma* or *urbs Romae*). See further § 294.

290. Dative. Generally expressed by the preposition נִ or

אֶל-. For possessive force given to this Dative form, see preceding section. Hence the construction *there is to me* = I have; as 2 Sam. xii. 2, *לְעֵשֶׂר הַיּוֹם צָאן* *a rich man had a flock.*

The pronominal suffix to the verb is occasionally not accusative but dative in meaning, as Josh. xv. 19, *נִתְחַנֵּן* *Thou hast given to me*; Neh. ix. 28, *וַיַּעֲקֹב* *and they cried to Thee.*

291. Accusative. *a.* For the Objective uses of the noun, with or without *את* (*אֶת*), see § 277.

b. The Accusative is frequently used to designate *place* (to or at); *time* (when or how long), as *הַיּוֹם* *to-day*; *darkness for three days*; (and perhaps Ps. cxxvii. 2, *יְתִן לְרִדוֹ שְׁנָא* *He giveth to His beloved in sleep*)¹; *space* (how large); *manner*, as *בָּטַח security*; 1 Sam. xii. 11, *וְתַשְׁבוּ בָּטַח* *and ye dwelt securely* (but often with *ל*, as Job xi. 18, *לְבָטַח תַּשְׁכַּב* *thou shalt rest securely*). Such accusatives are adverbial. A general relation is sometimes denoted, some such words as *in respect to* being supplied, as Gen. xli. 40, *רַק הַכְּפָא אֶנְדָּל מִזְחָה* *only with regard to the throne will I be greater than thou.*

292. Vocative. For this there is no special sign; the context must determine. It generally takes the Article. Compare Ps. cxiv. 3, *הַיּוֹם רָאָה וַיָּנָס* *the sea saw it and fled*, with ver. 5, *מַה-הָלַךְ הַיּוֹם בַּיּוֹם* *what (happened) to thee, O sea, that thou fleest?* the noun being identical in both clauses. So Isa. xlvi. 18, *Hear, ye deaf, and look, ye blind!* (*הַעֲזִירִים, הַחֲרִישִׁים*); Deut. xxxii. 1, *הָאֱלֹהִים הַשְׁמִינִים* *give ear, ye heavens!*

Obs.—But in these cases, ‘the Substantive with the Article is really in apposition with the Personal Pronoun of the second person, which is either expressly mentioned (1 Sam. xvii. 58) or virtually present.’—Gesenius.

293. Ablative. For the prepositions *בְּ in, at, on,* and *מִ from*, see § 273.

ADJECTIVES.

294. a. For the Adjective as qualifying a Noun, see §§ 169–171. For the Adjective as Predicate, compare § 276. In both cases, the Concord is the same in gender and number. So also

¹ Luther: *Seinen Freunden gibt er es schlafend*, see R.V. marg.

with participles. The following idioms must be especially noted:

A wise father, אָב חִכּוּם.

The wise father, הָאָב חִכּוּם.

The father is wise, חִכּוּם הָאָב.

The Article is also affixed to demonstrative pronouns and to participles when qualifying definite nouns, as:

This day, הַיּוֹם הַזֶּה, Gen. vii. 13.

The sword turning every way, הַמְּתַחֲרֵב הַמְּתַחֲרֵבָה, Gen. iii. 24.

Obs.—In the Hebrew sentence, the qualifying Adjective generally stands *after* its noun, the predicative Adjective *before* it.

Adjectives and Participles referring to two or more Nouns connected by a conjunction are put in the plural: and are masculine if the nouns are of different genders, as Gen. xviii. 11, אַבְרָהָם וִשְׁרָה וְקָנִים Abraham and Sarah were old. Occasionally, however, the plural adjective agrees in gender with the nearest noun. Collective nouns may take the singular or plural, according as the thought of unity or separateness prevails.

A similar reference to the sense rather than the form of the noun also often determines the gender of the Adjective. Thus, עֲרָה (fem.) *congregation* may take a fem. sing. as Num. xiv. 27, or a masc. plur. as xvi. 3 (*constructio ad sensum*).

Adjectives are frequently used without their substantives, when the meaning is clear. Such words as *man*, *woman* are thus often omitted. In this case the adjective is treated like the substantive in regard to the construct state, the use of affixes and suffixes, etc.

Substitutes for Adjectives. The number of Adjectives in Hebrew is very limited (see § 172); their place being often picturesquely supplied by a genitive construction. Thus, Ps. xxiii. 2, *pastures of greenness, waters of rest*; Isa. xxxiii. 17, *a land of distances*=‘a far-off’ or ‘wide-stretching land.’

Occasionally, apposition takes the place of the genitive construction, and thus ‘true words’ may be written either דברי אֱמָת ‘words of truth’, Eccl. xii. 10, or, or אמרים אֱמָת ‘words (that are) truth’, Prov. xxii. 21.

b. **Quality or attribute** is often denoted by the use of words such as *son*, *lord*, etc. Thus, *sons of valour* = 'the valiant,' as Judges xxi. 10; often *sons of belial* or *worthlessness* for 'the worthless.' So in intimating time of life, Gen. xvii. 24, *Abraham was a son of ninety-nine years*; Job v. 7, בְּנֵי רֶשֶׁת, *the sons of flame*, i.e. 'the sparks.' Similarly, בָּעֵל *lord*, as *a lord of wing*, Prov. i. 17, for 'a winged thing.'

c. **The Divine Name** is frequently used in regimen to denote great or majestic qualities, as Ps. xxxvi. 7, *mountains of God*; lxxx. 11, *cedars of God*. Sometimes הַ is used; as of Nineveh, Jonah iii. 3, עִיר־גְּדוֹלָה לְאֱלֹהִים *a city great before God*.

Degrees of Comparison. d. For the preposition מִ as the sign of the **Comparative**, see § 173. The Adjective is sometimes omitted, as Prov. xviii. 19, *a brother offended — than a strong city*, where A.V. and R.V. supply the words *is harder to be won*. Elliptical constructions are exemplified in such phrases as Job xlvi. 3, Ps. cxxxvi. 1, נִפְלָאוֹת מִמְּפֵנִי, (more) wonderful things than I (can understand), 'too wonderful for me'; Isa. x. 10, מִירּוֹשָׁלָם פְּסִילֵיהֶם מִירּוֹשָׁלָם *their graven images (were more) than (in) Jerusalem*.

A Verb often carries a Comparative force, being also followed by מִ, as Gen. xxxvii. 3, *Israel loved Joseph (more) than all his sons*; 2 Sam. i. 23, מִנְשָׁרִים קָלָא מִאֲרוֹת גָּבָרִים *they were swifter than eagles, they were stronger than lions*.

e. For the **Superlative** expressed by the Adjective with the Article, see § 174. Thus Gen. xlvi. 13, *the young one* = 'the youngest'; Jonah iii. 5, מִגְּדוֹלִים וּמִקְּטָנִים *from their great (one) even unto their little (one)* = 'from the greatest to the least among them.'

A Superlative force is often given to an Adjective or Noun by repeating it in the Genitive, *the holy of holies* = 'the most holy'; *the Song of Songs* = 'the most excellent song.' Sometimes with the preposition בְּ, as Prov. xxx. 30, גָּבָר בְּבִיהָמָה *strongest among beasts*; Song vi. 1, הִיפה בְּנִשִּׁים *the fairest among women*. Compare Luke i. 28.

The adverb מְאֹד *very* gives a superlative force to an adjective, as Gen. i. 31, טֹוב מְאֹד *very good*; Num. xi. 33. Or the

adjective may be repeated, Deut. xxviii. 43, מֵעֶלֶת מֵעֶלֶת very high; מִתְהָמָת מִתְהָמָת very low; Eccl. vii. 24, עַמְקָה עַמְקָה very deep.

NUMERALS.

295. For the general construction of the Numerals, see §§ 265–269.

It should be noticed that (כָּל) all is really a substantive, ‘the whole’ or ‘totality’; hence is unaffected by the gender or number of the word to which it refers; כָּל־הָאָרֶץ all the earth; כָּל־הַגּוֹיִם all the nations; the predicate (verb or adjective) usually agreeing with the noun. But כָּל prefixed to a singular noun without the Article means every: אֲלֹא with all is a denial of the whole = not any, as Gen. iii. 1.

PRONOUNS.

296. The emphatic use of the Personal Pronouns may be exemplified by such passages as Isa. xlivi. 11, I, אֲנָכִי אֲנָכִי יְהוָה, I am Jehovah; lvii. 6, הֵם הֵם פָּרְלָשׁ, they, they are thy lot.

The pronoun of the third person in the Pentateuch is, with very few exceptions, הוּא for both genders. For the feminine it is pointed הוּא, to be read הָיָה as if by a perpetual *q'ri*.

297. a. For the Relative Pronoun, see § 187. אֲשֶׁר is really an indeclinable particle (‘an old demonstrative,’ *Gesenius*) which often gives a relative sense to personal pronouns or to adverbs of time or place. Hence such constructions as the following:—

Gen. vii. 15, *which the breath of life was in it* = in which was the breath of life.

Ex. vi. 26, *This is (these are) Aaron and Moses, which the Lord said to them* = to whom the Lord said.

Gen. xliv. 16, *He which the cup is found in his hand* = he in whose hand the cup is found.

I Kings xviii. 10, *There is no kingdom or nation which the king hath not sent there* מֵשׁ = whether the king hath not sent.

b. For other uses of אֲשֶׁר, especially as an equivalent to a conjunction (*how, that, in order that, forasmuch as*), also for its employment with prefixes (בָּ, בְּ, לָ, מָ), see the *Lexicon*.

c. The relative, as in other languages, is often omitted, as Gen. iii. 13, *What is this thou hast done?* Ps. vii. 15, *He is fallen into the ditch he made,* בְּשַׁחַת יָפָעַל.

d. In many cases אֲשֶׁר includes the antecedent and relative in one = *that which* or *what*; as Gen. xviii. 17, קִמְכֹּפֶה אֲנִי מְאַכְרָה מֵאַבְרָהָם אֲשֶׁר אֲנִי עֲשָׂה shall I hide from Abraham what I am doing? (Note the repeated אֲנִי, § 295.) So with the masculine, as Num. xxii. 6. As the Object in the rel. clause, אֲשֶׁר may be preceded by אֲתָּה אֲשֶׁר־יְאַהֲבָה יְהוָה whom the Lord loveth. So Gen. xliv. 1; Ex. xx. 7.

e. A relative sentence may be changed into a form equivalent in sense, as Ps. lxxii. 12, *He shall deliver the needy, and there is no helper to him*, i. e. ‘him who has no helper’: אֵין עֹזֵר לוֹ.

f. In certain books, אֲשֶׁר is replaced by the prefix שׁ (rarely שׁׁ) followed by daghesh forte (‘in compensation for the omitted ר,’ Gesenius). Thus, Ps. cxxiv. 6, שֶׁל־א נִתְנַנְּנוּ who hath not given us up (for אֲשֶׁר). Lam. ii. 16, הַיּוֹם שְׁקֹוֹנָה the day which we looked for; also constantly in Eccl. and Sol. Song, and occasionally in Judges. Before gutturals, the inadmissible daghesh often simply disappears, as Eccl. ii. 22, שְׁהָמָן, or שׁ takes sheva, as Eccl. iii. 18, שְׁחָם; once *qamets*, Judg. vi. 17. The form is usual in later Hebrew.

g. The demonstrative זה sometimes takes the place of the relative (compare *that* in English), as Ps. civ. 8, מִקְרָבְךָ וְזֶה יִקְרֹב the place that Thou hadst founded; Prov. xxiii. 22, שְׁמַע לְאָבִיךָ זֶה יִלְדֶּךָ Hearken to thy father that begat thee. See also Job xv. 17.

298. Connection of Clauses. The chief connective of words and sentences is the conjunction וְ (see § 274). Its uses, however, extend far beyond those of the simple copulative. As has been already noted (§ 275), the Hebrew to a great extent discards the links which, in Western languages, unite words and clauses, leaving the reader to supply the connection of thought. It thus includes the meaning of many particles, such as או or, אז then, אכן certainly, אולי perhaps, בעבור in order to, לְכֹן for the sake of, לכן therefore.

‘These particles were reserved for cases in which special emphasis or distinctness was desired: their frequent use was felt instinctively

to be inconsistent with the lightness and grace of movement which the Hebrew ear loved; and thus in A.V., R.V., words like *or*, *then*, *but*, *notwithstanding*, *howbeit*, *so*, *thus*, *therefore*, *that*, constantly appear, where the Hebrew has simply י. (Gesenius' *Lexicon*, new edition by Brown, Driver, and Briggs, part iii, p. 252.)

Hence such sentences as the following:

'Of every tree of the garden thou mayest freely eat, *and* of the tree of the knowledge of good and evil,' etc., rendered *but*. Gen. ii. 16, 17.

'I am black *and* comely,' i. e. '*but* comely.' Sol. Song i. 5.

'In the day of your eating thereof, *and* your eyes shall be opened.' Read *then*. Gen. iii. 5.

'What wilt thou give me, *and* I go childless?' i. e. '*seeing* I go.' Gen. xv. 2.

'These men are peaceable with us, *and* let them dwell in the land,' i. e. '*therefore*.' Gen. xxxiv. 21.

'*And* he will leave his father, *and* his father would die,' i. e. '*If* he should . . . *then* his father,' etc. Gen. xliv. 22.

'*And* thou shalt hearken unto his voice, *and* I will be an enemy unto thine enemies,' i. e. '*If* thou shalt hearken . . . *then* I will be,' etc. Ex. xxiii. 22.

'Man is born to trouble, *and* the sons of flame ascend,' i. e. '*as* the sparks fly upward.' Job v. 7.

'Give us help against the adversary, *and* vain is the help of man.' Understand '*for vain*,' etc. Ps. lx. 11.

'Speak to the children of Israel, *and* they shall turn back,' i. e. '*that* they turn back.' Ex. xiv. 2.

'There is no beauty, *and* we should desire Him,' i. e. '*that* we should desire Him.' Isa. liii. 2.

'Thou delightest not in sacrifice, *and* I would give it,' i. e. either '*else* would I give it,' A.V., R.V., or '*that* I should give it,' R.V. marg. Ps. li. 17.

'Neither shall his bread fail; *and* I am the Lord thy God,' i. e. '*as truly as* I am Jehovah.' Isa. li. 14, 15.

These instances might be extended almost indefinitely, showing that there is scarcely any kind of logical connection between two clauses that may not be intimated by י, the reader being left to discern the precise relation.

CHAPTER II.

READING LESSONS, WITH NOTES.

299. PRELIMINARY NOTE ON THE ACCENTS.

As in the following Reading Lesson (the Book of Ruth), the full scheme of Accents is employed, the names and uses of those not already described (§§ 81–87) must be briefly indicated.

a. The six chief Distinctives have been given: viz. *Silluq*, *Ahnach*, *S'gholta*, *Zaqeph-qa'on*, *Zaqeph-gadhol*, and *Tiphcha*; with the general scheme of the accentuated sentence. The older Hebrew grammarians, in their picturesque way, regarded the Sentence as a Province, regulated in meaning and rhythm by the Disjunctive Accents as *Lords* (*domini*) with the Conjunctives as their *Attendants* (*servi*). The Disjunctives were subsequently divided into *Emperors* (*imperatores*) and *Kings* (*reges*)—the six already enumerated; the next two classes being *Princes* (*duces*) and *Officers* (*comites*). Upon these the Conjunctive Accents wait as *Servants*; being apportioned to the former as attendants, according to minute and curious rules, which we cannot here discuss¹.

b. It may, however, be useful to indicate three particulars in which the accents will assist the learner. See § 76.

(1) In marking the tone-syllable, they often show the grammatical form of the word. Thus מִלְּא (mīlēl, § 77) is a preposition and pronoun, *with us*; בְּנָה (milra) is a verb. perf. 3 per. plural, *they built*.

(2) They often explain apparent irregularities in pointing, the greater distinctives tending to lengthen the vowels on which they stand ('in pause'). See § 100.

(3) They determine the sense in sentences otherwise ambiguous. Thus, Gen. x. 21, שֵׁם אֶחָד יְפַת הַגָּדוֹל might, apart from the accent, be rendered *Shem . . . the elder brother of Japheth*

¹ The student is referred, for a full account of the accents and their use, to the two works by the Rev. Dr. Wickes, *On the Accentuation of the Books of the Old Testament*; Prose and Poetical respectively (Clarendon Press).

or the brother of Japheth the elder. But the connective accent (*mîr'kha*, see below) on יְבָנָה shows the latter to be the meaning according to the Massoretes.

c. The poetical books (Psalms, Proverbs, Job) have certain accents peculiar to themselves, as shown § 302.

d. Accents that always stand on the final letter of a word are termed *postpositive*, like Ṣegholta, p. 35; those which are always attached to the first syllable are *prepositive*. All the others mark the *tone-syllable*.

In the following list the respective accents are placed upon their Hebrew names—names for the most part belonging to the post-biblical period of the language.

300. DISTINCTIVES: THIRD CLASS (*Duces*).

Rəbhîa'; see § 81 (שְׁבִי resting), equivalent to a comma; in shape like cholem, but usually found where a cholem would be impossible.

Zarqa (אַרְקָה scattering), postpositive; indicating a slight pause, subsidiary to Ṣegholta.

Pashṭa (אַפְשָׁתָה extension), postpositive; prolonging the word on which it stands, with the effect of a pause. If the word has the tone on the penult the Pashṭa is repeated, as Gen. i. 2, אֵת תֵּהֶן.

Yethîbh (יְתִיבָה; reversed), prepositive; a half-comma, equivalent to Pashṭa.

Tebhîr (טְבִיר broken), somewhat less than a comma.

Shalsheleth (שְׁלֵשֶׁת chain), isolating the word by way of emphasis. Very rare in Old Testament prose.

301. DISTINCTIVES: FOURTH CLASS (*Comites*).

Pazer (פָּזֵר disperser).

Qarnê Pharah (קָרְנֵי פָּרָה horns of a heifer), otherwise known as פָּזֵר גָּדוֹל Great Pazer.

Telisha gedholah (גְּדוֹלָה מְלֻמָּד great drawn-out; a high note, emitted with effort), prepositive.

Geresh (גֶּרֶשׁ expulsion).

Gershayim (גֶּשֶׁיִם), Double Geresh.

Pesiq (׀ פְּסִיק *restrainer*), a perpendicular mark between two words. Gesenius gives it as פְּשִׁיק.

These last six accents indicate very slight pauses, and are practically equivalent to one another, as disjunctives. Musically, however, they differ; and they are attended by different *servi* or conjunctives.

302. CONJUNCTIVE ACCENTS (*Servi*).

These connect the word on which they stand with the word following, in agreement, apposition, dependence, etc. Practically, they are all of the same force, the ‘lords,’ however, preferring each his own ‘servants’ or ‘servant,’ according to certain complicated rules.

Munach (מוֹנָח *sustained*).

Mahpakh (מַהְפֵּךְ *inverted*). Like Yethibh in form; but the latter is *prepositive*. Sometimes pointed מַהְפֵּךְ.

Qadhma (קָדְמָא *going before*). Like Pashṭa in form, only Pashṭa is *postpositive*. Also called אַזְלָא Azla, ‘going on,’ i.e. not pausing in the melody.

Darga (דָּרְגָּא *a trill*); attendant on Rebhia' and Tebhîr.

Telisha qetannah (תֵּלִישָׁא קְטַנָּה *small drawn-out*). Compare the disjunctive *Telisha g'dholah*.

Merekha (מִרְכָּא *prolonged*). Occasionally doubled מִירְכָּא (בְּמִרְכָּה). Often attends Tiphcha.

Yerach (יְרָחָה *moon*) like an inverted Athnach. Sometimes called עֲלָלָל *wheel*, from its original circular shape. The words בֶן יוֹמָה *son of its day*, i.e. ‘a day old,’ are sometimes added to יְרָחָה.

In the poetical books, the following accents are sometimes combined on the same word: *Disjunctives*; Rebhia' with Geresh, and Merekha with Mahpakh (or Olè veYôrêd): *Conjunctives*; Merekha with Zarqa, and Mahpakh with Zarqa.

Note—When a word is marked with two accents, one indicates the tone, the other its connection or disconnection with the next word.

303.

THE BOOK OF RUTH¹.

CHAPTER I.

1. **וַיְהִי בִּימֵי שָׁפֵט הַשֻּׁפְטִים וַיְהִי רֹעֶב בָּאָרֶץ וַיָּלֹךְ אִישׁ מִבֵּית לְחֵם יְהוָה לְגֹרֶל בְּשָׁדֵי מוֹאָב הוּא וְאַשְׁתָּו וְשָׂנִינוּ בְּנֵיו : 2. וַיָּשֶׂם הָאָישׁ אֲלִימָלֶךְ וַיָּשֶׂם אַשְׁתָּו נָעֲמִי וְשָׁם שָׁנִינוּ-בְּנֵיו מִחְלֹן וּכְלֹין אֶפְרַתִּים מִבֵּית לְחֵם יְהוָה וַיָּבוֹא שָׁדֵי מוֹאָב וַיְהִי-שָׁם : 3. וַיִּמְתַּח אֲלִימָלֶךְ אֲישׁ נָעֲמִי וַתִּתְשַׁאֲר הָיָה וְשָׂנִינוּ בְּנֵיה : 4. וַיָּשָׁאוּ לְהָם נְשִׁים מִאֱבִיּוֹת שָׁם הַאַחַת עַרְפָּה וַיָּשֶׂם הַשְׁנִית רֹות וַיִּשְׁבֶּה שָׁם כִּעְשָׂר שָׁנִים : 5. וַיִּמְתַּח גַּם-שְׁנִיהם מִחְלֹן וּכְלֹין וַתִּתְשַׁאֲר הָאָשָׁה**

CHAPTER L

1. § 254 b. This introductory וַיְהִי is regularly followed by another בַּיּוֹם. Now it came to pass . . . that (lit. and) there was a famine. § 298; in the days of, בְּ + from יָמִים יּוֹם §§ 131, 162. the judging of the Judges, inf. const. and ptc. qal שִׁפְעָת. and went, § 247 b. i. from Bethlehem Judah to sojourn, inf. const. qal; for qamets, see p. 46 note, and p. 51. תְּשִׁנֵּי בָּנָיו. § 162. and two, his sons, pl. const. of שָׁׁרֶה וְאַשְׁתָּו. in the district of, בְּ + בָּשָׂדִי and two, his sons, §§ 162, 265 (2).

2. וַיָּבֹא § 263. נָצְמִי. § 56. 1. אֶלְיָמֵלֶךְ. *No'omi* (not *Naomi*), § 277 d. *and they came*, followed by simple accus. of place without preposition § 277 d. וְיָבֹא § 254.

3. מִתְהַשֵּׁאָר § 249 y. from **וַיְמִיתָה** 3 s. f. impf. niph. **שָׁאָר** and (*she*) was left, note agreement of verb with nearer subject, as ver. 6.

4. וַיִּשְׁאָו 3 pl. impf. qal נִפְחָד § 244 a, for omitted dagheš § 38 b. לְהַס §§ 266, הַשְׁנִית הַאֲחַת 120, 262. מִבְּנֵי תֹּהוֹ § 162. § 269. קֶצֶף שְׁנִים from נִשְׁבָּב § 247. I b (1). וַיִּשְׁבַּב § 265. 3, for masc. pl. of שָׁנָה § 122.

5. וַיָּמָת 3 pl. impf. qal, with defective *shureq*, §§ 18, 19, and died.

¹ In the Notes, the sign ' or " marks the abridgement of a word in the text.

מִשְׁנֵי יָלֹדֶיךְ וּמִאַישָׁה : 6. **וְתָקַם הַיּוֹם** **וּכְלַתִּיחָ וְתַשְׁבַּ**
מִשְׁנֵי מוֹאָב כִּי שְׁמֻעה בְּשְׂרָה מוֹאָב פִּיכְרָה יְהוָה אֲתָּה
עַפְתָּ לְתַת לְחֵם לְחֵם : 7. **וְתַצְא מִן-הַמְּקוֹם אֲשֶׁר הִתְהִ**
שְׁמָה וְשָׁתַּי כְּלַתִּיחָ עַפְתָּה וְתַלְגַּנְתָּ בְּלֹרֶךְ לְשֻׁב אֶל-אָרֶץ
יְהוָה : 8. **וְתַאֲמֵר נָעַמְיוֹ לְשֻׁתִּי כְּלַתִּיחָ לְכָנָה שְׁבָנָה**
אָשָׁה לְבֵית אֲפִיה יַעֲשֵׂה יְהוָה עַמְּכֶל חָסֶד בְּאֲשֶׁר
עָשִׂיתָם עַמְּמֹתִים וַיַּפְרִידֵי : 9. **וַיְתַן יְהוָה לְכָם וּמִצְאָן**
מְנוּחָה אָשָׁה בֵּית אִישָׁה וַתְשַׁק לְחֵן וַתְשַׁאֲנָה קָוְלוֹן

יְשִׁיר, ver. 8.

בְּנֵי אָשָׁר רְפָה, ver. 7.

also the two of them. פָּאָר niph., to be left (ver. 3), with following בְּן, to be bereaved of. יָלֹד from יָלֹדֶךְ her children.

6. קָוָם § 249 g, for construction cf. ver. 3. בְּלָה וּכְלַתִּיחָ pl. of with 3 s. f. suff. from § 249 g. שְׁמַע מִצְחָה § 3 s. f. pf. qal נִמְשַׁבָּג his people, § 155. לְחֵם § 244 e, p. 46 note. לְחֵם pause form § 88.

7. 3 s. f. impf. qal וְתַצְא. אֲשֶׁר ה' שְׁמָה lit. which she was there, i.e. where she was, p. 140, note 3 and § 297 a; for daghesh in ש see § 37. 3. Massoretic note: in another copy (בְּנָסְחָא אֲחָרֶנָה) ש without daghesh; חָמָה 'weak.' § 266 and foot-note². וְתַלְגַּנְתָּ § 181. 3 pl. f. impf. qal לְשֻׁבָּה. הַלְּקָדָשָׁה, for form see on לְגִיר ver. 1.

8. שְׁבָנָה. 1 b (1). § 246 a. 2 pl. f. imperat. qal לְכָנָה § 247. 1 b (1). 2 pl. f. imperat. qal שֻׁבָּה go (ye), return ye, each (אֲשֶׁר) to the house of her mother. שְׁמַע see § 97; the text has the ordinary impf. qal of שְׁמָה, viz. שְׁמַע, which must be taken in a jussive sense, may Jehovah show you mercy (lit. accomplish mercy with you); the margin substitutes the proper jussive form יַעֲשֵׂה § 253 d. שְׁמַע § 274. 2 pl. m. perf. qal שְׁמַע. § 253 b; for masc. see § 276 b, and cf. שְׁמַע. מִות הַמְּתִים the dead ones. עַפְתָּי with me, a strengthened form of עַפְתָּ, cf. ver. 11.

9. § 244 e impf. in jussive sense. מִצְאָן, imperat., defectively written for § 252 b. Jehovah give to you that ye may find, for imperat. see § 228, Obs. 1 and § 283. בֵּית accus. of place, § 291 b, at the house of. וַתְשַׁק 3 s. f. impf. qal נִשְׁקָה with לְ to kiss. וְתַשְׁאֲנָה impf. qal נִשְׁאָן. נִבְנֵיָה impf. qal נִבְנֵה.

וְתַבְכִּנָה: 10. וְתִאֵמֶרֶת לְהָ כִּי־אַתָּה נֹשֵׁב לְעַמֶךְ: 11. וְתִאֵמֶר גַּעֲמֵי שְׁבָנָה בָּנָתִי לִפְהָ תְּלִכָּנָה עַמְּיִ הָעוֹדָה לְלִי בְּנֵיס בָּמְעֵי וְהַיִזְכֵּר לְכָס לְאַנְשִׁים: 12. שְׁבָנָה בָּנָתִי לְכָנוֹ גַּי זְקָנָתִי מִהְיוֹת לְאִיש פִּי אָמָרָתִי יְשִׁלְלֵי תְּקֹהָ גַם הִיאִתִי הַלִּילָה לְאִיש גַם יְלִרְתִּי בְּנִיכָב: 13. הַלְּהָנִי תְּשִׁבְרָנָה עַד אֲשֶׁר יִגְדְּלוּ הַלְּהָנִי תְּעַגְנִה לְבָלְתִּי הִנּוּת לְאִיש אֶל בָּנָתִי כִּירְמַר־לְלִי מִאֶל מִפְּס כִּירְיִצְחָא בְּיִדְךָ יְהֹוָה: 14. וְתִשְׁנַה קְוָלוֹן וְתַבְכִּנָה עַד וְתִשְׁקַע עִרְפָה לְחִמּוֹתָה וְרוֹת הַבְּקָה־בָּה: 15. וְתִאֵמֶר הַגִּיה שְׁבָה

חֲסָר א', ver. 14.

10. 176. § לָה nay but (RV.), or perhaps = Gk. ὅτι in quoted speech, and not to be translated. 182. § אַפְקָה from עַם לְעַמֶךְ § 249 c.

11. 162 my daughters. § 162 הַע' is it בָּנָתִי. p. 142. cf. ver. 8. yet to me sons? for ה see pp. 142, 143. (strengthening methegh with shewa) from pl. of מִעִן (not used). § 254 that they may be, see § 298. § 162 for husbands.

12. 173 for full form see ver. 8. § 221 d. ii. § 254; for comparative see § 173; for implicit daghesh in ה see § 38 b, cf. 241. 2 b; lit. I am old from being, i. e. too old to be. קִי א' for I said, a vivid way of expressing for if I should say; so the following pfs. § 254.

13. 173 is it for this? fem. suff. for neut., Lat. haec, Gk. ταῦτα, cf. § 276 b. 2 pl. f. impf. piel. שָׁבַר pause עד אֲשֶׁר (impf. A.) 2 pl. f. impf. niph. of צְנַן (only found here) ye will shut yourselves up. p. 142. 5. § 254. הַיּוֹת 141, with verb understood. מִכְס either comparative, § 173, it is far more bitter for me than for you (RV. marg.), or from you = because of you, it grieveth me much for your sakes (A.V.)

14. חֲסָר א' § 252 c, 3 pl. f. impf. qal נִשְׁאָנָה = וְהַשְׁאָנָה (see note; Aleph is wanting). § 252 from חִמּוֹת (fem. of חִמּוֹת father in law); for pointing of ה see § 65 c, for meaning ver. 9. הַבְּקָה־בָּה cleaved unto her, for daghesh see § 37 (3).

15. 15. 173 from § 249 e. יְגַמְּפָק thy sister in law, probably from

יבנְתֶךָ אֵל-עַמִּה וְאֵל-אֱלֹהִיךָ שׁוּבֵי אֶחָרִי יִבְנֶתֶךָ :
 16. וַתֹּאמֶר רַوֵּת אֵל-תִּפְגַּעַי-בִּי לְעַזְבֵךְ לְשֻׁבוּ מִאֲחִירִיךְ
 כִּי אֵל-אֲשֶׁר תָּלַכְיָ אֶלְךָ וּבְאַשְׁר תָּלַכְנֵי אֶלְיוֹן עַמְקָה עַמִּי
 וְאֱלֹהִיךָ אֱלֹהִי : 17. בְּאַשְׁר תִּמְוֹתִי אָמוֹת וַשֵּׁם אֶקְבָּר
 כֹּה יִعָשֶׂה יְהוָה לִי וְנָהָיָה כִּי הַמֹּות יִפְרִיד בֵּינוּ
 וּבֵינֶךָ : 18. וַתִּרְאָ קִידְמָתָאֵמֶת הִיא לְלַכְתָּ אֶתְתָּה
 וַתִּחְנַל לְדַבֵּר אֶלְيָה : 19. וַתִּלְכַּנְתָּ שְׁתִיָּהֶם עַד-בָּאָנָה
 בֵּית לְחָם וַיְהִי כְּבָאָנָה בֵּית לְחָם וְתָהָם כָּל-הָעִיר
 עַלְיָהֶן וַתֹּאמֶר נָעָמִי : 20. וַתֹּאמֶר אֶלְיָהָן

שׁוּבֵי (segħ.). here probably in pl. sense, *gods*. יִבְנֶת 2 s. f. imperat.
 qal 2 s. f. imperat. שׁוּב p. 143.

16. אֶל with impf. p. 141. § 176. בַּי to leave thee (fem.), § 233,
 note 4; נְעַזְבֵךְ from after thee (fem.), § 182; for prefix,
 p. 51; for double metheg, §§ 67, 68. 2; for pause, § 88. אֵל-אֲשֶׁר
 2 s. f. impf. qal see 143. בָּאָנָה where. לְוֹן see קָלְיָנִי. בָּאָן where. Note
 the terse, vivid, *thy people my people, and thy God my God*.

17. יִסְף יְסִיף. קָבָר niph. 3 s. m. impf. hiph. add (with defective
 cholem), § 247. 1 a; lit. *Jehovah do so to me and so add* (sc. to do,
 חָשַׁׁבְתָּה), i. e. and do more also; note full form of impfs. in jussive sense
 (a frequent formula of oath). בַּי for. § 153, note 2. בֵּין between,
 repeated, with suff.

18. § 253 d. 3, and she saw that she was hardening herself to go
 with her. כְּחַ inf. const. qal from § 247. 1 b. 1;
 for prefix לְ see ver. 1. הַלְךְ § 182. אָפָל 3 s. f. impf. qal § 240. 1 d.
 inf. piel. § 182. אֶלְיָהָן § 182.

19. שְׁתִיָּהֶם inf. const. qal בְּזָאָנָה with 3 pl. f. suff. (for more usual נְזָאָנָה) until their coming, i. e. until they
 came; so כְּבָ when they came. §§ 240. 2,
 249 b; for const. of נְ see ver. 1. בְּלִי see 69, 48. 3. עַלְיָהֶן. § 182 about them (lit. upon, cf. Gk. ἐπὶ). אָפָר 3 pl. f. impf. qal and
 they (i. e. the women of the city) said. הַ interrog. p. 143; is this
 No'omi?

אל-תְּקָרָא נָה לֵי גַעֲמִי קְרָאֵנָה לֵי מֶרֶא בִּי-הַמֶּר שְׁהִ לֵי
מָאָד : 21. אָנוֹ מְלָאָה הַלְכָתִי וְרִקְם הַשִּׁבְנִי יְהוָה
לְפִיה תְּקָרָא נָה לֵי גַעֲמִי יְהוָה עֲנָה בֵּי וְשְׁהִ הַרְעָלֵי :
22. וְתַשְׁבַּב גַעֲמִי וְרוֹת הַמְוֹאָבִיה כָּלְתָה עַפְתָה הַשְּׁבָה
מְשֻׁרִי מוֹאָב וְהַפְּתָה בָּאוּ בֵּית לְחָם בְּתַחְלָת קָצֵיר שָׁעָרִים :

CHAPTER II.

1. וְלַגְעָמִי מִידָע לְאִישָה אִישׁ גָבָור חִיל מִמְשַׁפְתָה
אלִימָלֵך וְשָׁמוֹ בָעָז : 2. וְתֹאמֶר רֹת הַמְוֹאָבִיה אֶל-

ii. 1.

"גַעֲמִי" נִמְזָקֵם ה

20. p. 141. *call* (with following dat. *לֵי*) 2 pl. f. impf. qal. *לי* daghesh § 37. 3. i. e. *my delight*. 2 pl. f. imperat. qal, cf. ver. 9. *מֶרֶא* fem. of *bitter*, an unusual and apparently late form for *מְרָה*, which the *q'eri* prefers; the foot-note is "א" במקומם ה" *aleph* in place of *he*. 3 s. pf. hiph. §§ 245 b, 242, with dat. *לי* *hath made it bitter for me*. *שְׁרֵי* *Almighty*, a Divine name, almost peculiar to the Pentateuch and the Book of Job.

21. *קָלָה* fem. *full* (adjectives in emphatic positions before the verbs). 3 s. pf. hiph. *שׁוֹב* with 1 pers. s. suff. §§ 249 c, 231, 233, *hath brought me back*. 2 p. 142. *לְקָה* p. 15 for *נִיְהָוָה* the *harvest* 3 s. pf. hiph. *רַעַעַת*, cf. ver. 20.

22. *וְשָׁב* cf. ver. 6. *הַשְׁבָה* pf., see ver. 15; is here a rel. pron., *who returned* (more naturally expressed by *הַשְׁבָה* ptc., p. 75, but the accent is against this). *וְהַחֲנָה* for fem. comp. ver. 8. *חַחָלָה* *beginning*, root *חַלֵל* — *in the beginning of the harvest of barley*.

CHAPTER II.

1. *מִזְעָד* see § 97; the *q'eri* is const. of *מִזְעָד*, the genitive relation being doubly expressed by the const. and the following *לֵי*, cf. § 273; the *kethibh* is *מִזְעָד* *יְבָעֵן* *one known, an acquaintance, kinsman*; *And to No'omi* (*there was*) a kinsman of her husband, a man mighty (in) wealth. *וְשָׁמוֹ* and his name, § 258. 2 b.

נְעָמֵי אַלְכָה-נָא הַשְׁדָה וְאַלְקָטָה בְּשִׁבְלִים אַחֲרֵי אַשְׁר
אִמְצָא-חַן בְּעִינֵינוֹ וַתֹּאמֶר לְהָלֵן בַּתִּי: 3. וַתַּלְךְ
וַתָּבוֹא וַתַּלְקַט בְּשָׂדָה אַחֲרֵי הַקְּצָרִים וַיַּקְרֵב חַלְקַת
הַשְׁדָה לְבָעוֹ אַשְׁר מִמְשֻׁפְחַת אַלְימַלְךָ: 4. וַיַּגְּהַ-בָּעֵז
בְּאַמְבֵית לְחַם וַיַּאֲמֵר לִקְצָרִים יְהוָה עַמְּכָם וַיֹּאמְרוּ
לֹו יְבָרֵךְ יְהוָה: 5. וַיֹּאמֶר בַּעַז לְנַעֲרֵוֹ הַנְּצָבָעַל-
הַקְּצָרִים לְכִי הַנְּعָרָה הַזֹּאת: 6. וַיַּעֲנֵן הַנְּעָר הַנְּצָבָעַל-
הַקְּצָרִים וַיֹּאמֶר נִעְרָה מוֹאָבִיהָ הִיא הַשְׁבָה עַסְדִּי
נְעָמֵי מִשְׁרֵי מוֹאָב: 7. וַתֹּאמֶר אַלְקָטָה-נָא וְאַסְפַּתִּי
בְּעָמְרִים אַחֲרֵי הַקְּצָרִים וַתָּבוֹא וַתַּעֲמֹד מִאּוֹ הַבָּקָר

2. הַ אַלְכָה-נָא 1 s. impf. qal viz. אַלְקָעַ with cohortative and
strengthening אַל, § 219 a; let me, I pray thee, go; for daghesh § 37. 3.
3. בְּאַלְקָטָה 1 s. impf. piel cohort. לְקַט with וְ conjunctive; and let me glean
§ 122 pl. of שְׁבָلָח (see Judges xii. 6) among the ears of corn.
4. שִׁבְלִים 3 s. suff. אַלְקָטָה-נָא and after him in whose eyes.
5. עַמְּכָם dual of עַמְּדָה § 153, with 3 s. suff. עַזְנֵי 2 f. imperat. qal § 247.
6. בַּתִּי 1 b. 1. § 162.

7. קְרַבְךָ 10. § 275. הַגִּיה 181. בְּזָא 3 s. impf. apoc. qal קְצָרִים 3 s. ptc.
§ 253 d. 2. קְרַבְךָ lot, with 3 s. f. suff. and her lot chanced (to be in) the
portion of the field (which belonged) to Boaz.

8. בְּגַדְךָ 176. בְּזָא 181. נְצָבָעַל 153. נְעָר 153. נְעָמֵי 186.
3 s. impf. piel niph. qal pause form. בְּזָא 244 a, 193, who was set over the
reapers. בְּלָמִי 186.

9. בְּנֵצֶת 3 s. impf. qal § 253 d. וְזָאֵר pause form. בְּנֵצֶת a Moabitish
maiden she (is). see i. 22.

10. אַלְקָטָה-נָא 7. 1 s. pf. qal אַלְקָעַ with וְ consec. §§ 228,
298; that I may gather. בְּצָרָב 153, with בְּ and def. art. p. 51,
note 3, among the sheaves, cf. ii. 2. וְקַבְוֹא 3 s. f. impf. qal בְּזָא and she
came. וְקַעְמוֹד 3 s. f. impf. qal § 240. 1 b (with fully written cholem)
and has remained. וְקַעְמוֹד מִזְנֵן since (lit. from then) מִזְנֵן prep. p. 144.

וְעַד־עַתָּה זֶה שְׁבֵתָה הַבִּית בַּיּוֹטָה: 8. וַיֹּאמֶר בַּעַזָּן אֶל־
רוֹת הַלוֹא שְׁמִיעַת בְּתִי אֶל־תְּלַכֵּז לְלַקְטָה בְּשָׂרָה אַחֲרָה
וְגַם לְאֶתְעַבּוּרִי מִזָּה וְלֹה תְּרַקְקוּן עַס־נְעַרְתִּי: 9. עִינְךָ
בְּשָׂרָה אֲשֶׁר־יַקְצְרִין וְהַלְכָתָה אַחֲרֵיהֶن הַלוֹא צְוִיתִי אַתָּה
הַגְּעֻרִים לְבִלְתִּי נְגַעַךְ וְשִׁמְתָּ וְהַלְכָתָה אֶל־הַכְּלִים וְשִׁתְתִּית
מִאֲשֶׁר יְשַׁאֲבוּן הַיּוֹרְ�ִים: 10. וְתַפְלֵל עַל־פְּנֵיהֶן וְתַשְׁתַּחוּ
אָרְצָה וְתֹאמֶר אֱלֹיו מִהְוָעָן מִצְאָתִי חַן בְּעִינְךָ לְהַכְּרִין

§ 140 even until now. שְׁבָתָה i.e. inf. const. qal § 247. 1 with 3 s. f. suff. her sitting. הַבִּית accus. of place, in the house (i.e. the hut where the reapers rested). Boaz probably found her resting; lit. this (זֶה) her sitting in the house (is) a little.

8. שְׁמִינְתָּה 2 s. f. pf. qal § 242 c. § 162 hearest thou not my daughter? הַלוֹא p. 141. § 242 c. בְּתִי 2 s. f. impf. qal § 247. 1 b. לְלַקְטָה inf. const. qal with prefix ל pp. 51, 143. אַחֲרָה another. 2 s. f. impf. qal (for שְׁבָרִי) § 240. 1 c; a few forms occur with the cholem of the impf. retained before ו and י, and lightened into shureq; cf. Ex. xviii. 26 they will judge, for כִּי (שְׁפָטוּ). בָּה here, p. 139. קְבָקִין 2 s. f. impf. qal קְבָק impf. A; forms in ו and sometimes append a נ (nun paragogic) without change of meaning, cf. ver. 9, iii. 4, 18; sometimes, as here, the preceding *sh'va* reverts to the original vowel sound, which must of necessity be lengthened if short, § 48. 1. נְעַרְתִּי pl. pf. qal נְעַרְתִּי with 1 pl. suff.

9: קְצָרִין dual 2, with 2 s. f. (let) thine eyes (be). § 153, note 2, عַזְנִיךְ (fem. suff.), for קְצָרִי (masc.), cf. ver. 8. וְהַלֵּז 2 s. f. pf. and go, § 228, Obs. 1. קְלַקְטִי 2 s. f. piel p. 142. § 182. אַחֲרָה 2 s. f. pf. piel. צְנוֹה 251, 253. לְבִלְתִּי 2 s. f. pf. נְגַעַךְ 2 s. f. pf. נְגַעַךְ inf. const. qal i.e. with 2 s. f. suff. §§ 233, 242 a. צְמַת 2 s. f. pf. צְמַת as if from § 252 c, and with imperfect chireq, and (when) thou art thirsty. וְהַקְרִיב 2 s. f. pf. qal כְּלִים pl. segh. § 258. 1. שְׁמִינְתָּה 3 pl. impf. qal שְׁאָבִן cf. ver. 8; and thou shalt drink of that which the young men draw.

10. שְׁנִים 3 s. f. impf. qal § 244 a. וְתַפְלֵל see שְׁנִים. הַכְּרִיב 2 s. f. impf. hiph. with 1 s. suff. to regard me, i.e. that thou regardest me. נְכָרִיה fem. נְכָרִי (nōk) stranger.

וְאָנֹכִי נֶבֶרֶיה : 11. וַיֵּעַן בְּעֵז וַיֹּאמֶר לְהָ�ְדָה הַגָּד לִי
כָּל אֲשֶׁר-עָשָׂת אֶת-חִמְתָּה אֶחָר מוֹת אִישׁך וְתַעֲזֹבִי
אָבִיך וְאַמְתָה וְאָרֶץ מִזְלְדָתֶך וְתַלְכִי אֶל-עַם אֲשֶׁר לֹא-
יָדַעַת חִמְלָל שְׁלָשָׁם : 12. יִשְׁלַּם יְהוָה פָעַלְך וְתַהֲיוּ
מְשֻׁבְרָתֶך שְׁלָמָה מֵעֵמֶק יְהוָה אֱלֹהִי יִשְׁرָאֵל אֲשֶׁר-בְּאֶת
לְחִסּוֹת תְּחִתְ-כִּנְפְּרוֹ : 13. וַיֹּאמֶר אֲמִצְא-תָּן בְּעִינֶיך
אַרְבָּנוּ כִּי נִחְמַתְנִי וְכִי דְבָרָת עַל-לְבָב שְׁפָחָתֶך וְאָנֹכִי לֹא
אָהִיא בְּאַחַת שְׁפָחָתֶך : 14. וַיֹּאַרְיָה לְה בַּעַז לְעֵת
הָאָכֵל גְּשֵׁי הַלְּמָם וְאָכְלָתְמָם מִן-הַלְּלָחִם וְטַבְלָתְמָם בְּחַמֵּץ

כ' א' לה. ver. 14.

11. inf. abs. hoph. § 210, 244. הַגָּד § 220, 244. וַיֵּעַן ver. 6. הַגָּד 3 s. pf. hoph.
of the same: for construction, see § 284 a; it has been fully told. צְשִׁיחַ 2 s. f. pf. qal שָׁפָחָה, with עַם (i. 8, ii. 19) or אֶחָה (with) to do unto. מוֹת const. קַוְתָה 2 s. f. impf. qal עַזְבָה § 240. 1 c. אָבִיך § 162. אָמַת § 155. אָמַת וְקָם "בְּעִינֶיך" § 242 c. "בְּעִינֶיך" the day before yesterday, i. e. before.

12. piel may (Jehovah) requite. שְׁלַּם פָּעֵל work § 153. שְׁלַּם פָּעֵל reward. § 254. הַזִּיה (f.) complete, full. בְּאַתָּה 2 s. f. pf. qal לְחַזְקָם from (lit. pf. from with). בְּזֹא inf. const. קַבְּדָה 2 s. m. pf. piel dual with 3 pl. suff. קַבְּדָה; for const., see § 187. 1, and cf. i. 7; which thou camest to take refuge under His wings, i. e. under whose wings, etc., § 297 a.

13. אָמַת § 252 a, impf. in cohortative sense, let me find. אָרוֹן lord. קַבְּדָה 2 s. m. pf. piel בְּחַמְמָה § 241. 2, 3, with 1 s. suff. § 231 thou hast comforted me. עַל-לְבָב to the heart of, cf. Is. xl. 2. שְׁפָחָת seghol for sh^eva in pause, § 88. אָהִיא § 254. אָהִיא § 266 (even) as one of thy handmaidens.

14. לְה to her, the ordinary form § 176; the margin here and in Num. xxxii. 42, Zech. v. 11 notes, 'another copy לְה' i. e. with raphē, §§ 61, 96. 2. שְׁבָה for ordinary שְׁבָה 2 s. f. imperat. qal בְּנֵשֶׁב § 244 b. וְאָכְלָתְמָם for const. see §§ 228, Obs. I, 283. מִתְּפָרֵק i. e. נִתְּפָרֵק morsel, § 258. 2 with 2 s. f. suff. בְּנֵשֶׁב 3 s. f. impf. apoc. נִתְּשַׁב § 247. 1 b (1) and she sat. מִצְרָא at the side וְתַהֲבָה 3 s. f. impf. apoc. נִתְּשַׁב § 247. 1 b (1)

וַתָּשֶׁב בְּצִדְקָה כְּקָצְרִים וַיַּצְبֹּט לְהָלֵל וַתִּאֱכֵל וַתִּשְׁבַּע
וַתֵּתֶר : 15. וַתָּקָם לְלַקְטָת וַיַּצְוֹ בַּעַז אֶת-גָּעָרָיו לְאָמֶר גַּם בֵּין
הָעָמִירִים תַּלְקַט וְלֹא תַכְלִימָה : 16. וְגַם שָׁלַת-תְּשַׁלַּח לְהָ
מִן-דְּצִבְתִּים וְעַזְבָתָם וְלַקְטָה וְלֹא תְגַעֲרוּבָה : 17. וַתַּלְקַט
בְּשָׂדָה עַד-הָעָרָב וַתַּחֲבַט אֶת אַשְׁר-לַקְטָה וַיְהִי כַּאֲפָה
שְׁעָרִים : 18. וַתֵּשֶׁא וַתִּבְאֹא הָעִיר וַתֵּרֶא חַמּוֹתָה אֲת
אַשְׁר-לַקְטָה וַתֹּצְא וַתִּתְנַלֵּה אֶת אַשְׁר-הַותְּרָה מִשְׁבֻּעָה :
19. וַתֹּאמֶר לָהּ חַמּוֹתָה אַיִלָּה לְקַטְתָת הַיּוֹם וְאַנְהָ עֲשָׂית

בָּחָה נְכָ"ה, ver. 14.

of, for **מִן** cf. p. 140, note 4. **וַיִּצְבַּט** i.e. with **וְ** shortened to **וְ** before **maqqeph**, §§ 69, 48. 3 and *he reached*. " **וַתֵּתֶר**" § 246 a. **וַתֵּהֶן** § 3 s. f. impf. apoc. hiph. § 247. 1 a, and *she left (thereof)*; full form **הַוְתִּיר**, apoc. **הַוְתִּיר**, but the guttural changes **tsere** to **pathach**, and the margin calls attention to this short vowel with the pause accent, cf. §§ 82, 88.

15. **וַתָּקָם** § 249 g. **וַיַּצְוֹ** 3 s. m. impf. piel **לְקַט** cf. ii. 8. **וְיִצְוֹ** 3 s. m. impf. piel **לְקַט** § 251, 253 d. 4. **וְלֹא** § 246 c. " **וְלַקְטָת** 3 s. f. impf. piel **לְקַט** in a jussive sense which the following verbs maintain, *let her glean*. **וְלַקְטָת** 2 pl. m. impf. hiph. **קָלָם** with 3 s. f. suff. *reproach her not*.

16. " **שְׁלַת**" inf. abs. (as the construction requires; this form is usually inf. const.) and 2 pl. m. impf. qal § 245; for const. see ver. 11. **צְבָת** segh. *bundle*. " **צְבָת**" pf. qal with **וְ** consec. § 228, *Obs.* 1 (hereafter a *virtual imperat.*, see ver. 15). " **וְלַקְטָת**" pf. piel with **וְ** consec. *that she may glean*, §§ 280, 298. **בְּעָרָב** impf. qal **בְּעָרָב** *rebuke*, followed by **בְּ** of person.

17. **וְלַקְטָת** **בְּעָרָב** **וְחַבְתָת** § 88. **וְחַבְתָת** § 240. 1 d. **אֲת** § 126. " **לְקַט**" 3 s. pf. piel, note retained **tsere** with **zaqeph-qatton**, §§ 85, 88, 205. **וְנִיהִי** § 254. **בְּ** *about*; note apposition § 286; *an ephah, barley*.

18. **וְתֵשֶׁא** 3 s. f. impf. **בְּשָׂא** §§ 244, 252, and *she took (it) up*. **בְּעִיר** accus. of place, *to the city*, cf. i. 2. **וְתֵרֶא** 3 s. f. impf. apoc. hiph. **וְהַזְצָא**; full form §§ 247. 1 a, 227, and *she brought out*. **וְתִפְנַן** § 244 e; **tsere** shortened to **seghol** before **maqqeph**, cf. ver. 14. **הַוְתִּיר** (*defective chireq*) perf. hiph., cf. ver. 14. **מִשְׁבַּעַת** i.e. **מִן** *after*, **שָׁבַע** inf. const. qal with 3 s. f. suff. § 233, lit. *after her being satisfied*, cf. ver. 14.

19. **וְתֹאֵמֶר** p. 140. **בְּיַהְיָה** prob. *hast thou worked*, cf. ver. 11. **וְנִיהִי** § 254.

בָּרוּךְ פָּרִיךְ בָּרוֹךְ וַתַּגֵּד לְחַמּוֹתָה אֶת אֲשֶׁר-עָשָׂתָה עָמָּו
וַתֹּאמֶר שֶׁם הָאִישׁ אֲשֶׁר עָשָׂתִי עַלְיוֹ הַיּוֹם בָּעֵן :
20. וַתֹּאמֶר נָעֵמִי לְכָלְתָה בָּרוֹךְ הוּא לִיהוֹה אֲשֶׁר לֹא-
עָזַב חַסְדָוּ אֶת-הַחֲנִים וְאֶת-הַפְּנִיטִים וַתֹּאמֶר לָהּ נָעֵמִי
קָרוּב לִנְךָ הָאִישׁ מִלְאָלֵינוּ הוּא : * 21. וַתֹּאמֶר רָוֹת
הַפְּנִיאָבִיהָ גַּם ! כִּירָאֵר אֵלִי עַם-הַנְּעָרִים אֲשֶׁר-לוּ
תַּרְבְּלִין עַד אִסְכְּלוּ אֶת בְּלַהֲקֵץ יָרָאֵר אֲשֶׁר-לוּ : 22. וַתֹּאמֶר
נָעֵמִי אֶל-רָוֹת בְּלַתָּה טֻוב בְּתִי כִּי תַצְאֵי עַם-נְעוּרֹתָיו
לֹא יַעֲגַע-בָּךְ בְּשָׂדָה אַחֲרָה : 23. וַתִּרְבְּקֵן בְּנָעָרֹת בָּעֵן
לְלִקְטֵת עַד-כְּלֹות קָצֵר-הַשְׁעָרִים וּקָצֵר הַחֲטָאים וַתִּשְׁבַּב
אֶת-חַמּוֹתָה :

ח' ח' הספר נפסוקים ver. 21.

בָּרוּךְ ptc. hiph. נָכַר cf. ver. 10, with 2 s. f. suff. פָּרִיךְ ptc. pass. qal blessed be he-who-regarded-thee. אָה. נָגַד 3 s. f. impf. apoc. hiph. מִתְהַלֵּךְ § 126, with whom she (had) worked, for const. see §§ 187. 1, 297 a.

20. ח' of Jchovah, §§ 273. 2. הָסֶד segh. § 153. לִיהְזָה with living. מִתְהַלֵּךְ ptc. qal 289 c; who hath not left off his kindness with the living and with the dead. קָרוּב near, related to. i.e. קָנוּ § 176. נָכַר i. e. pl. with 1 pl. suff., defective tsere (properly of our near-kinsmen (lit. redeemers) he (is). cf. Lev. xxv. 25, Deut. xxv. 5-10.

21. נָצַר com. gend. young man or maiden, here prob. fem. = גַּעֲרָות which (are) to me, which I have, my. ver. 8. 22. עַד אַסְכֵּד until. בָּלָה 3 pl. pf. piel they have ended. The marginal note fixes this verse as 'the middle of the book in verses'; see note at end.

22. יְפֵ"ב. 2 s. f. impf. qal יְצָא b (1). בְּתִי 3 pl. impf. qal cf. i. 16; and that they fall not upon thee in another field.

23. קָלָה inf. const. qal § 253 a. בְּלֹות 2 s. f. impf. qal and she dwelt. חַטָּאת § 247, and she dwelt.

CHAPTER III.

1. וַתֹּאמֶר לְהָנָמִי חֲמוֹתָה בְּתֵי הָלָא אַבְקַשׁ־לְךָ
מִנּוֹחַ אֲשֶׁר יִיטֶּלֶךָ : 2. וְעַתָּה הָלָא בַּעַז מְדֻעַתְנוֹ
אֲשֶׁר הִיְתָ אֶת־גִּעְרוֹתָיו הַגָּה־הַוָּא זָרָה אֶת־גָּרָן
הַשְׁעָרִים הַלִּילָה : 3. וַרְחַצְתָּ וְסַכְתָּ וְשִׁמְתָּ שְׁמַלְתִּינָךְ
עַלְיךָ וַיַּרְדְּתָי הַגָּרָן אֶל־הַדְּעֵי לְאִישׁ עַד פֶּלֶתָו לְאַכְלָל
וְלִשְׁתּוֹתָ : 4. וַיְהִי בְּשַׁכְּבָיו וַיַּדְעַת אֶת־הַפְּקוּם אֲשֶׁר
יַשְׁבַּב־שָׁם וּבָאת וְגַלְיתָ מַרְגָּלָתָיו וְשַׁכְּבָתָי וְהַוָּא יַגְיֵד

וַיַּרְהֵה קָרִי, ver. 4. וַיַּרְהֵה קָרִי, ver. 3.

CHAPTER III.

1. p. 142. הָלָא 1 s. impf. piel with *seghol* before *maqqeph*, cf. ii. 18; shall I not seek. מִנּוֹחַ rest or a resting-place, cf. i. 9. אֲשֶׁר probably in order that (it may be well for thee), p. 144, § 297 b, or which shall be well for thee. § 247. 2. § 176.

2. מִן־" our kinsman, cf. ii. 1. הִיְתָ § 254, for const. cf. ii. 2 with whose maidens thou wast. זָרָה pte. qal winnow; for const. § 275. 2. אֶת־גָּרָן § 247. 1 a. הַיּוֹם accus. of place, at the threshing floor, cf. ii. 18. הַלִּילָה to-night, cf. p. 140.

3. וַרְחַצְתָּ 2 s. f. pf. qal with בְּרַחַץ consec. § 228 therefore wash thyself. וְסַכְתָּ 2 s. f. pf. qal with סִיק consec. (qamets before tone-syllable, p. 46 note). וְשִׁמְתָּ same from שִׁמְתָּ שְׁמִינִים pl. with 2 s. fem. suff. thy raiment. § 182. בְּרַקְתָּ 2 s. f. pf. qal same form as foregoing, from יָבַד. The *kethibh* is the original form; cf. § 232 c. There is no need for the Massoretic correction. בְּרַקְתִּי § 247. 1 a; for const. cf. p. 141, note 2, do not make thyself known. בְּרַע inf. const. piel כָּלָה with 3 s. suff. lit. until his finishing. לְאַכְלָל inf. const. cf. p. 51, note 1 b. וְלִלָּה same from שְׁתָחָה.

4. § 254 and it shall be. בְּשַׁבָּב inf. const. for בְּשַׁבָּב see p. 143, note 2. וַיְהִי that thou shalt know, § 294. בְּאֵת 2 s. f. pf. qal what. גַּלְיָה. בְּזֹא a pl. denominative noun from מִרְגָּל foot, with 3 s. suff. his foot-place, i. e. what is at his feet. שְׁגַבְתִּי qərən (qamets for pathach in pause), *kethibh*, cf. ver. 3. יַגְיֵד 3 s. m. impf. hiph. בְּגַד he will tell. אֲשֶׁר that which. קָרָע cf. ii. 8.

לֹךְ אֵת אֲשֶׁר הָעַשְׂנוּ: 5. וְתִאכְרֵב אֲלֵיכֶם כָּל אֲשֶׁר-
תָּמְרוּ אֲנִישָׁה: 6. וְהִתְרַדֵּב הַגָּדוֹן וְתִפְעַש כָּל אֲשֶׁר-צָוָתָה
חֲמוֹתָה: 7. וַיַּאֲכַל בְּזַיְן וַיַּשְׂתֵּן וַיַּוְיְטֵב לִבּוֹ וַיָּבֹא לְשִׁיבָּה
בְּקִנְחָה הַיְרָמָה וְתִבְאֵל בְּלַט וְהַגְּלָל מִרְגָּלָתָיו וְתִשְׁכַּב:
8. וַיָּהִי בְּחִצֵּי הַלִּילָה וַיַּחֲרֹד הָאִישׁ וַיַּלְבֹּת וַיָּהִנֵּה אֲשֶׁר
שְׁכָבָת מִרְגָּלָתָיו: 9. וַיֹּאמֶר מִירָאָת וְתִאֵר אָנְכִי רֹות
אָמְתָךְ וְפָרַשְׂתָּךְ כִּנְפָךְ עַל-אָמְתָךְ כִּי גָּאֵל אַתָּה:
10. וַיֹּאמֶר בְּרוּךְ אַת לִיהְוָה בְּתֵי הַיְתָבָת חֲסֵךְ
הַאֲخֻרְזָן מִן-הַרְאָשָׁזָן לְבִלְתִּי-לְכָת אַחֲרֵי הַבְּחוּרִים אָסִי

אֵלִי קָרֵי וְלֹא כָּהֵב, ver. 5.

5. § 182. For — — see § 98. 1 s. impf. qal §§ 240, 253.

6. 3 s. f. impf. qal § 247. 1 b (1). 3 s. f. impf. qal נִתְרַר with 1 consec., cf. § 253 d. and she did. כָּל according to all. צָוָת 3 s. f. pf. piel צָוָה with 3 s. f. suff. bade her.

7. § 246. 1 s. m. impf. qal לִבּוֹ i.e. heart, with suff. and his heart was merry. לְשִׁיבָּה inf. const. qal שִׁיבָּה, note impf. A. קָטָה end, § 157. 1. בְּלַט lit. in the secrecy; quietly. וְתִיְלָה p. 126, Ex. 4, cf. ver. 4.

8. 3 s. m. impf. qal נִתְחַדֵּר חַצִּי middle (see marg. note, ii. 21). 3 s. m. impf. qal for const. cf. i. 1; and it came to pass that the man was startled. נִתְבַּת 3 s. m. impf. niph. לִפְתָּח and he turned himself. שְׁכָבָת fem. ptc. qal שִׁיבָּה for const. p. 145, note 2.

9. §§ 186, 176, 88. אֲקָמָה i.e. אֲקָמָה handmaid, with 2 s. m. suff. (seghol for sh'ra with accent § 88). וְקָרַב spread therefore, cf. ver. 3. כְּנַפְךָ probably defectively written for כְּנַפְקָה dual of כְּנַפְקָה with suff. thy wings, i.e. thy protection (not the sing. for כְּנַפְקָה for thy skirt, the sh'ra changing to seghol only in pause).

10. 2 s. m. ptc. pass. qal בָּרַךְ cf. ii. 20. הַיְתָבָת 2 s. f. pf. hiph. מִן § 247. 2 thou hast made good; followed by מִן comparative, §§ 173, 294 d; thou hast made thy latter kindness better than thy former. לְבִלְתִּי. p. 142, note 5. § 247. 1 b (1). אָס... וְאָס... whether ... or.

הַל וְאָמַר-עַשְׂרֵה : 11. וַעֲתָה בְּתוֹ אֶל-תִּירָאִ פֶּל אַשְׁר-
הַאֲמָרִי אַיִשְׁה-לְךָ כִּי יוֹרֵד כָּל-שָׁער עַמִּי כִּי אַשְׁת חִיל
את : 12. וַעֲתָה כִּי אֲנָגָם כִּי אָם גָּאֵל אָנָכִי וְגַם
יִשְׁגָּאֵל קָרוֹב מִפְנֵי : 13. לִנְגִּיא הַלְּיִלָּה וְהַיּוֹה בְּפֶקֶר
אָס-יִגְאַלְךָ טֻב יִגְאֵל וְאָס-לְאָיְחָצָן לְגַאַלְךָ וּגְאַלְתִּיךָ
אָנָכִי חַיְיָה שָׁכְבִי עַד-הַבָּקָר : 14. וַתַּשְׁפַּבְּ מִרְגָּלוֹתָנוּ
עַד-הַבָּקָר וְתַקְסֵם בְּטַרְוָס יִפְנֵר אִיש אַת-רְעוֹהוּ וַיָּאִמְלֵל
אֶל-יוֹרֵד כִּי-בָאה הָאָשָׁה הַגָּרֵן : 15. וַיֹּאמֶר הָבִי
הַמְּטֻפָּחַ אֲשֶׁר-עַלְיךָ וְאַחֲרֵיכָה וְתַאֲחֵר בָּהּ וַיָּמֶר שָׁש-

12. ver. כחיב ולא קרי, נ' רבתי בן"א ל' רבתי

קמץ ב"ק, ibid. מרגולתו קרי, ver. 14. יהר ו', ibid.

11. s. f. impf. qal יְרָאֵי § 247. 1 b (2) fear not. ptc. qal אַשְׁתָּה § 155. חִיל here virtue: for all the gate (i.e. city) of my people knows that thou art a virtuous woman.

12. אָמַנְתִּי p. 141, strengthened by בְּ. The following בְּ (q^eri) or (k^ethibh) means *truly*; it need not be translated; for the marg. note see § 98. נִבְּרֵא but also, nevertheless. וְ p. 142, note 3, and § 276 d. קְרֵב"י for const. see § 173, for § 176.

13. **לִין** 2 s. f. imperat. § 250 (b) and Obs.; for some unknown reason, as the margin notes, the **ל** (in other copies the **ב**) is a large letter, cf. § 100. **וְהִיא** § 228. **בַּגָּלֵךְ**: 3 s. m. impf. qal with 2 s. f. suff. **בַּגָּל** if he-will-act-the-kinsman's-part-to-thee, well; let him, etc. **בַּפְּנֵי** to be disposed. "לִין inf. const. qal אָלֶךְ with 2 s. f. suff. "וְגַם then I will act the kinsman's part. **אֲנֹכִי** emphatic, § 276 c. **חִיִּים** lit. Jehovah, a living one, i. e. as the Lord liveth. **שָׁכְבִּי** 2 s. f. imperat. qal **שָׁכַב**.

14. וְקַמְתָּ see i. 6. בְּטַרְמָם (*q̄rt*, note 'vav redundant') before, § 274; the *kethibh* is the unusual form בְּטַרְמָוֹת. בְּקִיר 3 s. m. impf. hiph. בְּכֶר רַע fellow, with full form of 3 s. suff. before one could recognise another. יְדַעַּץ cf. ver. 3. בְּזֹאֵה from בְּזֹאֵה see § 249 e.

15. **נִשְׁבַּע** 2 s. f. imperat. qal **יִנְשֹׁבֵעַ** *gire*, § 247. 1 b (1). R.V. **mantle**. **נִשְׁבַּע** 2 s. f. imperat. qal **אֲנַחֲנוּ** with following **בָּ** *to hold* (for

שָׁעֲרִים וַיֵּשֶׁת עַלְיהָ וַיָּבֹא הָעִיר : 16. וַתָּבוֹא אֶל-
חַמּוֹתָה וַתֹּאמֶר מַיִ-אַת בַּתִּי וְתַגְרַלְתָּה אֶת כָּל-אֶתְרָ
עַשְׂה-לָה האיש : 17. וַתֹּאמֶר שְׁשָׁ-השָׁעִירִים הָאֱלֹה נִנְצָ
לִי בַּי אָמַר ... אֶל-חַבּוֹא רִיקָם אֶל-חַמּוֹתָה : 18. וַתֹּאמֶר
שְׁבִי בַּתִּי עַד אֲשֶׁר תַּדְעַן אֵיךְ וְפָלַךְ הָבָר בַּי לֹא יַשְׁקַט
הָאִיש בַּי אֶבְכַּלה הַדָּבָר הַיּוֹם :

CHAPTER IV.

וַיָּבֹעַ עַלְהָה הַשְׁעָרׂ וַיֵּשֶׁב נִשְׁמָן וַיָּתַח הַגּוֹאֵל עַבְרָן
אֲשֶׁר דָּבַר-בָּעֵז וַיֹּאמֶר סֻוֹרָה שְׁבָה-פָה פָּלָנִי אַלְמָנִי

the regular form, see § 240. 1 b, *Obs.*). נָגַן § 176, upon it גָּזְבָּה after אֲחֹנוֹ קָרְבָּנִים § 270 b. וַיֵּשֶׁת שְׁלֹשָׁת "§ 245 b, 227. וַיִּמְדַּר 3 s. m. impf. qal §§ 249 g, 250 b, *Obs.* וַיַּגְּנַב § 182. a reading of some MSS. is וַיַּהַבֵּן and she went (to the city).

16. **מִי־אַתָּה?** who art thou? and how hast thou fared? וְהַנֵּר. 3 s. m.
impf. hiph. נָגַד cf. § 227, Obs., and cf. iii. 4.

17. **הָאֵלֶּה** for const. see § 184 *these six*. For — — cf. iii. 5. The *q'ri* (dropped word for *to me*) indicated in the text only by the points. **פְּנָזָע**, 2 s. f. impf. qal **בָּזָע**.

18. **שָׁבֵי**. 2 s. f. imperat. qal 247. 1 b (1) *sit still.* § 244. 6 **בְּפַל** here (*the*) matter. 3 s. m. impf. qal cf. ii. 8. 140. **אִיךְ** until. 3 s. m. pf. piel 244. 6 **כְּלָה** unless i. e. until.

CHAPTER IV.

1. **עַבְרָה** accus. of place; *to the gate*. **וַיִּשְׁבֶּן** §§ 247, 227. **עַבְרָה** ptc. qal, p. 145, note 2. **אֵלָיו** accus., *of whom Boaz spake*. **דִּבֶּר** 3 s. f. piel **דִּבֶּר** **סֹיר** 2 s. m. imperat. qal, see § 219 a, *Obs.* **הַבָּה** same for **בָּהִים** § 247. 1 b (1). "אָז" so and so, each word means *a certain one* (Gk. ὁ δεῖνα), and the phrase implies that the narrator did not know the kinsman's name. § 249 g, *pathach* for *qamets chatuph* is due to the semi-guttural **ר**. **וַיִּשְׁבֶּן** cf. **וַיִּשְׁבֶּן** above; in pause the original vowel is retained; the margin notes the change of accent, § 77.

וַיָּסֶר וַיֵּשֶׁב : 2. וַיָּקֹח עֲשָׂרָה אֲנָשִׁים מִזְקָנֵי הָעִיר וַיֹּאמֶר שָׁבוּ־פָה וַיֵּשְׁבוּ : 3. וַיֹּאמֶר לְגַלְלֵל חֶלְקַת הַשְׁדָה אֲשֶׁר לְאַחֲנִי לְאַלְמָלֵך מִכְרָה נָעַמִי הַשְׁבָּה מִשְׁרָה מוֹאָב : 4. וְאַנְּבֵי אָמָרְתִּי אָגָלָה אָזְנָךְ לְאָמָר לְגַנְחָה נְגַד הַיּוֹשְׁבִּים וְנְגַד וְקָנֵן עַמִּי אָס־הַגָּאֵל גַּאֲל וְאָס־לָא וְגַאֲל הַגִּידָה לְיַי וְאַדְעַבְיַי אַיִן זָוְתָה לְגַאֲל וְאַנְּבֵי אַחֲרִיךְ וַיֹּאמֶר אָנְבֵי אַגָּאֵל : 5. וַיֹּאמֶר בְּעֵז בְּוֹס־קָנוֹתְךָ הַשְׁדָה מִיד נָעַמִי וּמִאת רֹות הַמּוֹאֲבִיה אַשְׁת־הַטְמֵת קָנִיתִי לְחַקִּים שְׁבָּהִת עַל־נְחַלְתְּךָ : 6. וַיֹּאמֶר הַגָּאֵל לֹא אָכַל לְגַאֲל־לְיַי פָּנָא־אֲשָׁחִית אַת־נְחַלְתִּי גַּאֲל־לְךָ אַתָּה

מַלְרָע, ver. 1. קָמֵץ בּוּנְיָה, ibid. קָנֵית וְ, וְאַרְעָה קָרִי, ver. 4. קָנֵית וְ, יְתָר וְ, ver. 5.

2. § 244 f. §§ 265 (3), 162. *an elder.* סָבוּ 2 m. pl. imperat. qal נְשַׁבֵּב. וְנְשַׁבְּבָה note influence of pause.

3. Cf. ii. 3. כִּי brother, § 162. קָמְרָה 3 s. f. pf. qal sold (not selleth, as A.V. and R.V.). הַשְׁבָּה see i. 22.

4. *And I (emphatic) said (to myself) i. e. determined* § 253, see R.V. marg. קָנֵה 2 s. m. imperat. qal § 253 a. נְשַׁבֵּב ptc. qal נְשַׁבְּבָה inf. const. qal *inhabitants*, A.V., or *them that sit (here)*, R.V. אָס־הַיָּה "as-*he*" cf. iii. 13. imperat. qal, qamets for pathach, § 100. גַּאֲל on reading see R.V. marg. הַגִּיד imperat. hiph. נְגַד, cf. § 219 a, Obs. וְאַדְעַבְיַי (*q'ri*) 1 s. impf. qal cohort. יְדֵיכֶם §§ 247. 1 b (1), 219 a, *that I may know*; the strengthened form is usual but not invariable (hence *kethibh* וְאַדְעַת) in a clause expressing purpose. אַיִן p. 142, note 3, and § 276 d. וְזַה except thee. אַתָּה § 182.

5. קָנֵה inf. const. qal קָנֵה with 2 s. suff. *in the day of thy buying*. יְד hand. הַקְּטָה i.e. מִן from *with*, from. קָנֵה § 162. see i. 8. אַתָּה 2 s. m. pf. qal קָנֵה; the *kethibh* קָנִית (*q'ri*) 1 s. of same, gives no good sense; also of Ruth the Moabitess, the wife of the dead thou buyest (it). קָוָם inheritance.

6. אָכַל 1 s. impf. hophal (used in qal sense) בְּכָל be able, § 198 a.

את־גָּאֵלִתִי כִּי לֹא־אָכַל לְגָאֹל : 7. וְזֹאת לְבָנִים
בִּשְׁرָאֵל עַל־הָגָאָלָה וְעַל־הַתְּמוּרָה לְקָנִים בֶּל־דָּבָר שְׁלָף
אִישָׁנָעַלְוּ וַנְתַּנוּ לְרַעֲהֹו וְזֹאת הַתְּעוּרָה בִּשְׁרָאֵל : 8. וַיֹּאמֶר
הָגָאָל לְבָנָיו קָנָה־לְךָ וַיְשַׁלֵּף נָעַלְוּ : 9. וַיֹּאמֶר בְּעֵזֶר
לְזָקְנִים וּכְלַחַם עָדִים אַתָּם הַיּוֹם כִּי קָנִיתִי אֶת־
כֶּל־אָשֶׁר לְאָלִימָלָךְ וְאַתָּה כֶּל־אָשֶׁר לְכָלְיוֹן יִמְחַלּוּ מִזְרָחָךְ
בְּעֵמִי : 10. וְגַם אֶת־צְרוּתָה הַמְּאָבִיהָ אִשְׁתַּמְּחַלְּוּן קָנִיתִי
לְיִלְאָשָׁה לְהַקִּים שָׁם־הַמִּתְּעָלָל נְחַלְתָּו וְלֹא־יִפְרַת שְׁם־
הַמִּתְּעָלָל מִעֵם אֶחָיו וּמִשְׁעָר מִקְוָמָיו עָדִים אַתָּם הַיּוֹם :
11. וַיֹּאמֶר כֶּל־חָעֵם אֲשֶׁר־בְּשֻׁעָר וּבְזָקְנִים עָדִים יִתְּנוּ
יְדָה אֶת־הָאָשָׁה הַבָּאָה אֶל־בִּתְּךָ כְּרָחֵל וּכְלָאָה אֲשֶׁר
בְּנֵי שְׁתִּיכְתָּם אֶת־בֵּית יִשְׂרָאֵל וְעַשְׂה־חִיל בְּאֶפְרַתָּה
וּקְרָא־שָׁם בְּבֵית לְחָם : 12. וַיַּהַי בֵּיתְךָ בְּבֵית פְּרִזְזָה

לְגָאֹל inf. const. qal, the long ō of the *kethibh* could not stand before maqqeph § 48. 3, hence the marg. note 'redundant לְיִלְאָשָׁה' for myself. "אֲשֶׁר" i. s. impf. hiph. חִיל.

7. p. 140, and this was formerly (the custom) in Israel concerning (לְ) redemption and concerning exchange. לְקָנִים inf. const. piel § 249 f, to confirm. iii. 14. הַחַעַד the (manner of) attestation.

9. אַקְם § 176.

10. יִקְרַב 3 s. m. impf. niph. קָרַב cut off. מִאַת מִצְסָה cf. ver. 5 from. אַח § 162.

11. (we are) witnesses. יְהִינּוּ § 244 c. Jussive sense, may Jehorah make. גִּיחָק § 162 ptc. fem. qal, cf. i. 15, 22; iv. 3. בָּוֹא הַבְּאָה for sh'ra with accent. בְּנֵה 3 pl. pf. qal like Rachel. בְּנֵי 2 s. m. imperat. qal עֲשֵׂה see § 266, note 2, both of them. קְרָא imperat. qal see R.V. marg. and do thou worthily in Ephrathah. קְרָא imperat. qal call thou a name in Bethlehem, i. e. probably be famous.

12. פְּרִזְזָה § 254 b. Tamar bare to Judah. וַיַּהַי פְּרִזְזָה accus.

אֲשֶׁר־יָלַדְתָּ תִּמְרָר לִיהוֹנָה מִן־הַגָּרָע אֲשֶׁר וַתֵּן יְהוָה לְךָ
מִן־הַנָּעָרָה הַזֹּאת : 13. וַיַּחַח בְּעֵז אֶת־רוֹת וַתַּהֲיוּ
לְאִשָּׁה וַיָּבֹא אֲלֵיכָה וַיִּתְּנוּ יְהוָה לְךָ הַרְיוֹן וַתַּלְרֹא בָּן :
14. וַתֹּאמֶר נָנָה הַנְּשִׁים אֶל־נָעָם בֶּרְוֶיךָ יְהוָה אֲשֶׁר לֹא
הַשְׁבִּית לְךָ גָּאֵל הַיּוֹם וַיָּקֹרֵא שְׁמוֹ בִּישְׁרָאֵל : 15. וַיְהִי
לְךָ לְמַשִּׁיב נֶפֶשׁ וְלְכַלְּפֵל אֶת־שְׁבִּיחָךְ כִּי בְּלָתָךְ אֲשֶׁר־
אַהֲבָתָךְ וַיַּדְתָּגוּ אֲשֶׁר־הִיא טֹבָה לְךָ מִשְׁבָּעָה בְּנִים :
16. וַתַּחַח נָעָם אֶת־הַיּוֹלֵד וַתִּשְׁתַּחַתֵּהוּ בְּחִילָה וַתַּהֲיוּ
לְאִמְנָת : 17. וַתִּקְרַאנָה לְפָנֵי הַשְׁכָנָות שֶׁם לְאָמֶר יַלְדָּבָן
לְנָעָם וַתִּקְרַאנָה שֶׁמוֹ עֹבֵד הוּא אַבִּי־יְשִׁעָה אָבִי דָּוָר :
18. וְאֶלְהָ תַּולְדוֹת פְּרָץ הַוְּלִיד אֶת־חִצְרוֹן :
19. וְחִצְרוֹן הַוְּלִיד אֶת־רָם וְרָם הַוְּלִיד אֶת־עַמִּינְדָּב :

קמץ נו"ק, ver. 18.

13. וַיַּבֹּא § 254, with *l* *she became*. ver. 2. § 254 *and he*.
14. וַתַּהֲלֹד § 247. 1 *b* (1). § 262 *conception*. § 182. § 247. 1 *b* (1).

15. שְׁבַח § 3 *and he*. pl. f. impf. qal. אָמַר § 162. *the she-birth*,
with *לְךָ caused to cease for thee, let thee want*. קָרָא niph. cf.
ver. 11, probably in jussive sense, referring to the son, *and let his name
be famous in Israel*, R.V.

16. וְלַבָּעֵד pf. with *וְהִיה* ptc. hiph. שֻׁבֵּב *a restorer*.
inf. const. pilpel § 249 *f*. שְׁבִיבָה *grey hair, old age*. בְּלָתָךְ from *בלתך*
"אַהֲרֹן" 3 s. f. pf. qal with 2 s. f. suff. (this verb takes *tsere* with second
rad. in *pause* or before suff.). 3 s. f. pf. qal with 3 s. m. suff.
אֲשֶׁר־הִיא, § 187. 1. Subst. verb implied, emphatic, § 276 *a*.

17. שִׁיחָה 3 s. f. impf. qal with 3 s. suff. § 250 *b*.

18. הַשְׁכָנָות pl. fem. ptc. qal lit. *female inhabitants, the women her neighbours*.
יַלְדָן 3 s. m. pf. pual. יַלְדָן *Ishai or Jesse*. אָבִי *Shay*. § 162.

19. הַוְּלִיד 3 s. m. pf. hiph. *Yild*. Proper names to the end to be trans-
literated as in R.V.

20. וְעַמִּינְדֵב הָלִיד אֶת-נְחַשֵּׁן וְנְחַשֵּׁן הָלִיד אֶת-שְׁלֹמָה:
 21. רְשָׁלָמָן הָלִיד אֶת-בְּנֵי וּבְנֵי הָלִיד אֶת-עֲזֹבֶד:
 22. וְעַבְלֵ הָלִיד אֶת-יִשְׂרָאֵל וְיִשְׂרָאֵל הָלִיד אֶת-דָוד:

קמץ נ"ק
ver. 22.

סכום פסוקי רספר רות שמונים וחמשה. וסימנו סורה שבה פה פלי אלמוני. וחציו ותאמר רות המואביה נם כי אמר אליו:

20. שְׁלֹמָה *Salmon*, the same as *Salmon*; cf. Matt. i. 4.

The Massoretic note reads thus: ‘The number of verses in the book of Ruth (is) eighty and five; and its symbol (is) צה (in the verse, **אֶלְמָנִי**, i. e. iv. 1. (פ = 80, ח = 5); and its middle (is at the words) ’גָהָאָמֵר ר” (ii. 21, see note).

CHAPTER III.

SELECT PSALMS, WITH BRIEF NOTES.

304. As a rule, every verse in the poetical books is divided into two clauses,—**parallel** to each other, mostly in one of the following ways:

Continuance: the second clause adding some particular to the first.

Repetition: the second varying or strengthening the meaning of the first.

Contrast: the second being the converse of the former.

Reason, or explanation.

The parallel clauses are separated by the accent *athnach*, marked in the English versions by a colon.

In the poetical books, Job, Proverbs and Psalms (אֶמְתָּת), from the initial letters of their Hebrew titles, אֶיְוֹב מְשֻׁלֵּי תְּהִלִּים), the system of accents, both as marks of punctuation and as musical notes, is specially complicated and difficult; and it need not at this stage detain the learner. The only accents here given,

therefore, are *athnach* and *silluq*; to which, in the prophetic passages (accented in Hebrew as prose), the *zayeps* (commas) have been added.

It is suggested that these Psalms should be committed to memory.

305.

 PSALM I.

THE BLESSEDNESS OF THE RIGHTEOUS.

1. אָשָׁרִי הָאִישׁ אָשָׁר לֹא חָלַךְ בְּעֵצֶת רְשָׁעִים וְבָדָרֶךְ
 חַטָּאִים לֹא עָמַד וּבְמוֹשֵׁב לִצְיָם לֹא יָשַׁב: 2. כִּי אֲבִי
 בְּתֻרְבָּת יְהוָה חַפְצָו וּבְתֻרְבָּתוֹ יְהִגָּה יוֹמָם וּלִילָה:
 3. וְהִיָּה בָּעֵץ שְׂחֹול עַל-פְּלַגִּים מִימָּשָׁרֶף פָּרוּו יִתְן בְּעֵתָה
 וּלְהֹרֶה לֹא יָבֹל וְכֹל אֲשֶׁר-יִעַשֶּׂה יִצְלִיחַ: 4. לֹא כָּנַ
 הַרְשָׁעִים כִּי אִם-כִּמֵּץ אֲשֶׁר-הַדְּבָרָנוּ רְוִוח: 5. עַל-כָּנַ
 לֹא-יִקְמוּ רְשָׁעִים בְּמִשְׁפָּט וְחַטָּאִים בְּעֵדָת צְדִיקִים:
 6. כִּי-יוֹדֵעַ יְהוָה בָּרוּךְ צְדִיקִים וְבָרוּךְ רְשָׁעִים תָּאֶבֶד:

PSALM I.

In this Psalm the *Raphē* is introduced, as in Dr. Ginsburg's edition of the Massora.

1. אָשָׁרִי O the happiness(es) of! See § 288 b. קָדָה for the tense in this and the following verbs see § 278 b. Note the double climax, verbs and nouns. רְשָׁעִים etc., observe the omission of the articles or the reverse with these words throughout the Psalm. 2. כִּי אִם (usual form of contrast after negative sentence) lit. *but if*, parenthetical; implying 'then happiness is his.' לִיְלָה accusative, adverbial. 3. עַל-כָּנַיִם used of artificial watercourses. יִצְלִיחַ hiph. The best construction seems to be *whatsoever he doeth he shall cause to prosper*; or perhaps 'whatsoever,' etc. may be the subject. See R.V. marg. 4. הַקְּדָנוּ impf. qal 3 s. f. of בָּרוּךְ with 3 suff., § 235, p. 101. Rel. clause, see § 297 a, p. 161. 6. הַאֶבֶד the 'way' is lost, like the vanishing of a track in the wilderness.

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PSALM XIX.

THE TWOFOLD REVELATION OF GOD.

1. לְמַנְצָחָה מִזְמוֹר לְדָוֶד : 2. הַשְׁמִים מִסּפְרִים בְּבָדֵד
 אֶל וּמְעֵשָׂה יְדוּיו מִגֵּיד הַרְקִיעַ : 3. יוֹם לַיּוֹם יְבִיעַ אֲבָרִים
 וְלִילָה לְלִילָה וְחוּיה-דִּיעָתָה : 4. אֵין אָמֵר וְאֵין דְּבָרִים
 בְּלִי נִשְׁמָע קֹלָם : 5. בְּכָל-הָאָרֶץ וַיֵּצֵא קוֹם וּבְקָצָה
 חַבֵּל מַלְיוֹתָם לְשִׁמְשׁ שֵׁם אָהָל בָּהֶם : 6. וְהִיא כְּחַתֵּן
 יָצָא מִחְפְּתוּרָה יְשִׁישָׂ כְּגֻבָּר לְרוֹיז אֲרָחָה : 7. מִקְצָה הַשְׁמִים
 מְוֹצָא וְתַקְופָּתוֹ עַל-קָצּוֹתָם וְאֵין גִּסְתָּר מִחְפְּתוּר :

PSALM XIX.

Observe that in this and many other Psalms the title counts as a separate verse. Hence a difference in verse-numbering between the Hebrew and English.

1. *לְמַנְצָחָה* *מִזְמוֹר* *לְדָוֶד*: 2. *הַשְׁמִים* *מִסּפְרִים* *בְּבָדֵד*.
אֶל and *מְעֵשָׂה* *יְדוּיו* *מִגֵּיד* *הַרְקִיעַ*: 3. *יוֹם* *לַיּוֹם* *יְבִיעַ* *אֲבָרִים*
וְלִילָה *לְלִילָה* *וְחוּיה-דִּיעָתָה*: 4. *אֵין* *אָמֵר* and *אֵין* *דְּבָרִים*
בְּלִי *נִשְׁמָע* *קוֹלָם*: 5. *בְּכָל-הָאָרֶץ* and *וַיֵּצֵא* *קוֹם* and *וּבְקָצָה*
חַבֵּל *מַלְיוֹתָם* *לְשִׁמְשׁ* *שֵׁם* *אָהָל* *בָּהֶם*: 6. *וְהִיא* *כְּחַתֵּן*
יָצָא *מִחְפְּתוּרָה* *יְשִׁישָׂ* *כְּגֻבָּר* *לְרוֹיז* *אֲרָחָה*: 7. *מִקְצָה* *הַשְׁמִים*
מְוֹצָא and *וְתַקְופָּתוֹ* *עַל-קָצּוֹתָם* and *וְאֵין* *גִּסְתָּר* *מִחְפְּתוּר*:

Psalm XIX.

Observe that in this and many other Psalms the title counts as a separate verse. Hence a difference in verse-numbering between the Hebrew and English.

1. *לְמַנְצָחָה* *shine*, qal obs., hence piel *outshine*, ptc. *outshining*, presiding over, spec. of a choir: as subst. *preceptor*. *לְ* prefix, (dedicated) to. See § 288 c. 2. *מִזְמוֹר* noun, from *לִפְרֹר* to *vibrate*, as a musical string, *ψάλλειν*, hence *Psalm*. 3. *מִסּפְרִים* (attributed) to *David*. 4. *בְּבָדֵד*. The ptc. (piel), also *מִגֵּיד* (hiph.), denotes what is continuous, § 278. See on ver. 4. 5. *קָוָם* impf. hiph. of *קָבַד*. 6. *קָצָה* fut. piel of *קָנַה* (qal obs. to *breathe*). 7. *אֵין* see § 276 d. p. 142, note 4, without being-heard their voice; i.e. either 'there is no speech . . . in which their voice is unheard,' as A.V.: or in apposition with the former clause, 'their voice cannot be heard,' as R.V. (so Addison's paraphrase). 8. *בְּקָצָה* perf. 'The participles (ver. 2) declare a continual announcement; the imperfects (ver. 3) a reiterated testimony, this perfect an established fact.'—Driver. 9. *קוֹם* *thin line*, *cord*, hence perhaps 'chord,' i.e. of music. LXX *φθόγγος*, so quoted in N.T. Rom. x. 18. But Delitzsch and others prefer *measuring-line*, betokening the compass of their influence. 10. *קָצּוֹתָם* *daghesh omitted in 7*, as often before vocal *sheva*; see Gesenius, Gram. § 21, m. *קָצּוֹתָם* *their extremities*, i.e. those of the

8. תּוֹרַת יְהוָה תִּמְדֵּחַ מִשְׁיבַת נֶפֶשׁ עֲדוֹת יְהוָה נָאָמָנָה
מְחֻכִמָת פְּתִי : 9. פְּקוּדִי יְהוָה יְשָׁרִים מִשְׂפָחָה־לְבָב
כְּצִוּת יְהוָה בְּרָה מְאִירָת עַינִים : 10. וַיַּרְאֶת יְהוָה
טְהוֹרָה עֲזָמָת לְעֵד מִשְׁפָטִי־יְהוָה אָמִת צְדָקָיו יְהוָה :
11. הַצְחָמָדִים מִזְהָב וּמִזְהָב אֶבֶן וּמִתְוקִים מִדְבָשׁ וּנְפָת
צִוִים : 12. גַּס־עֲבָדָךְ גּוֹהֵר בְּהָם בְּשָׁמָר עַקְבָךְ רָב :
13. שְׁגִיאוֹת מִי־בָּגְ�זָן מְגַסְתָרוֹת נָקְנִי : 14. גַם מְזָדִים
חַשְׁךְ עֲבָדָךְ אֶל־יְמִשְׁלָוְבִי אוֹ אַתֶּם וּנְקִיתִי מְפַשֵּׁע
רָב : 15. יְהִי לְرָצֹן אֱמֹרִיפִי וְהַגִּזּוֹן לְבִי לְפִנֵיךְ יְהוָה
צּוּרִי וְגּוֹאָלִי :

heavens. 8. יְהוָה. See on ver. 2. יְהוָה ptc. hiph. of *שׁוּב* *מִשְׁיבָת* *causing to turn, restoring*, as R.V. צְדָוָה *testimony*, in a special sense; used of the Ten Commandments, Ex. xxv. 21; so in the phrase, ‘ark of the testimony,’ ver. 22. 9. בְּרָה *pure* or *bright*, used Song vi. 10 of the sun. מְאִירָת ptc. hiph. אָוֶר. 10. בְּרָה *pure* or *free from blemish*. אָמִת *truth*; the clause here terminating. אָמְתָקָיו יְהוָה *they are altogether right*. 11. מִזְהָב ptc. pl. niph., the article with demonstrative force. מִזְהָב, צָוֹף *honeycomb*. 12. גַם *moreover*: besides what they are in themselves, their effect is great. עֲבָדָךְ *Thy servant*, i. e. the Psalmist himself. The interpretation ‘Thy servant Israel’ (Cheyne) is unnecessary. בְּשָׁמָר inf. with suff. עַקְבָךְ *result*, hence wages as the sequel of work. 13. שָׁבַת only here; from שָׁבַת *wander; errors*. ptc. pl. f. niph. of prep. בְּקָרָה *with* *transgressions* which are understood from former clause: those (transgressions) which are hidden. גַד imper. piel from נִקְהָה with suff., *cleanse me*. 14. מְזָדִים (אִיחָם I s. impf. (in pause for קָמָם) *I shall be upright*. I s. pf. niph. from נִקְיָתִי *I shall be cleansed*. בָּב *great* (not the great, as A.V.). 15. לְרָצֹן *for acceptance* (so Isa. ix. 7, etc.); לְ = εἰς. qal part. m. with suff. גּוֹאָל to *deliver, vindicate, redeem*; ‘Goel.’

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PSALM XXIII.

THE SHEPHERD PSALM.

1. מִזְמָרָה לְדֹור וּלְהַהְהָ רֶעִי לֹא אֲחֵרָה: 2. בְּנָאֹת
 הַשְׁאָה יְרַבֵּעַנִי עַל־כֵּן כִּינְחֹות יְנַהֲלֵנִי: 3. נְפָשִׁי יְשׁׁוּבֵב
 נְחַנִּי בְּמִזְגָּלִי־צְדָקָה לְמִזְמָן שְׁמוֹ: 4. גַּם כִּי־אָלָק בְּגַיאָה
 צְלָמָיו לֹא־אִירָא רֶעֶן כִּי־אַתָּה עַמְּדֵי שְׁבָטָךְ וּמְשֻׁעָנָתָךְ
 הַמִּהְהָנָמָנִי: 5. תַּעֲרַךְ לִפְנֵי שְׁלָחֵן נְגַד עַרְבֵי דְּשָׁנָתָךְ
 בְּשָׁמְןָ רְאֵשִׁי פּוֹסִי רְוִיָּה: 6. אָקְ טָב וְחָסָר יְרַדְפֵּנִי
 כָּל־יְמִי חַיִּים וְשַׁבְתִּי בְּבֵית יְהֹהָ לְאָרֶךְ יָמִים:

PSALM XXIII.

1. רְצִי. Properly ptc. of בָּצָה with suff. 2. בְּנָה pl. to give emphasis. בְּנָה (in hiph.), בְּנָל (in piel); technical terms for tending a flock. For ‘pastures of greenness,’ ‘waters of rest,’ see § 294 c. 3. יְשׁׁוּבֵב impf. polel (§ 249) of שָׁבַב. *He restores or refreshes.* See on Ps. xix. 8. נְפָשִׁי my life; keeping up the pastoral imagery. נְחַנִּי impf. hiph. of נְחַנָּה rightness, the right paths, most suitable to the flock. 4. צְלָמָה strengthened form of צְלָם thick darkness (properly pointed צְלָמָה). But some (LXX, al.) regard the word as compounded with קָוָה death. The literal reference is to some darkly-shadowed ravine, along which the flock is led. For conditional clause (two impfs.) see § 279. 5. לִפְנֵי pl. with prep. and suff., as prep., before me. נְגַד acc. as prep. in the presence of. (Note the entire change of figure to that of a festival.) נְגַד דְּשָׁנָתָךְ piel of נְגַד to be fat. The festal anointing is here intended (cp. xcii. 10; Luke vii. 46). רְוִיָּה a noun f. ‘abundance’: lit. my cup (is) abundance, or ‘an overflow.’ 6. אָקְ prob. only: nothing but goodness and mercy. שְׁבָטָךְ from שְׁבַטָּה (with i consec.) I shall return (‘and abide’ understood), i.e. ‘I shall again abide.’ But it is generally regarded as an anomalous form from שְׁבַב for שְׁבַבָּה, the ; having dropped from the text, ‘and I shall dwell’; or perhaps for שְׁבַבָּה, pathach being for some unknown reason—perhaps by mistake—substituted for chireq; inf. const. שְׁבַה with i suff. ‘my dwelling (shall be).’ Or perh.: שְׁבַבָּה (שְׁבַבָּה).

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PSALM XXIV.

JEHOVAH ENTERING HIS SANCTUARY.

1. לְרוֹד בָּזָמָר לִיהוָה הָרֵץ וּמַלְוָה תְּבֵל וַיָּשֶׁב
בָּהּ : 2. בַּי הָוּ עַל-יִטְפָּים יִסְדָּה וּעַל-נְהָרוֹת יִכְונֶנה :
 3. מִי-יַעֲלֶה בָּהָר יְהוָה וּמִי-יָקֹם בָּمִקְומָ קָרְשָׁו : 4. נְקִי
כְּפִים וּבָר לִבְבָּ אֲשֶׁר לְאַ-נְשָׂא לְשֹׂא נְבָשָׁו וְלֹא נְשָׁבָע
לִמְרִכָּה : 5. יְשָׁא בְּרָכָה מִאת יְהוָה וַיְצֻרָּה מַאֲלָה
יְשָׁעָו : 6. זֶה דָּוָר דָּרְשָׁו מִבְקָשִׁי פְּנֵיךְ יַעֲקֹב סָלָה :
 7. שָׁאוּ שָׁעָרִים רָאשִׁיכֶם וְהַנְשָׂא פְתַחִי עַולָּם וַיְבוֹא

נְשֵׁי קָרֶב, ibid. דָרְשֵׁנוּ קָרֶב, ver. 6.

וְזִירא, ver. 4.

PSALM XXIV.

1. לְדוֹר מִמּוֹר. Unusual order of the words, '(A Poem) of David : a Psalm.' The possessive **ל**, see § 289 c. **לֵיהָוה** const. state without genitive relation. See Gesenius, *Gram.*, § 130 a. 2. הַוָּה emphatic, § 276 c. **יְבָנֶת** impf. denoting continuity. polel of **פָוֹן**, f. suff., form. 3. **הַר יְהוָה** the hill of the Lord, Zion, compared with **הַרְאֵץ**, ver. 1, as pre-eminently His, the place of His holiness. See § 289 a. This connection shows the unity of the Psalm (as against Cheyne). 4. נִקְיִ בְּפִים adj. in const. state, *pure of palms*, or hands. **אֲשֶׁר**. To lift up the soul to anything in Heb. idiom means 'to set the heart upon.' **שְׁוֹא** lit. 'emptiness,' falsehood. Observe the Massoretic notes : the little **ו** in **אֲשֶׁר**, and the *chireq* instead of *cholem* in **בְּנֵשָׁוֹן**, as though the punctuators read 'My soul,' God being the speaker. Compare the Third Commandment, 'Thou shalt not lift up the Name of the Lord thy God **לְשָׁוֹן**.' 5. **אֲשֶׁר** in evident reference to **אֲשֶׁר** in ver. 4. **צְדָקָה** 'righteousness' is often used for 'favour,' the thought being of the Divine faithfulness (ἀλημοσύνη LXX). 6. **דָוִר** 'generation,' i. e. class of men. The verbs **קָרַשׁ** and **שָׁאַל** (in piel) are parallel—seek, enquire after. **יַעֲקֹב** Jacob, either, with **אֱלֹהִי** understood, voc. 'O God of Jacob'; so the LXX reads τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ; or else in apposition with **דוֹר** (this is) Jacob, i.e. the true Jacob. The former is generally preferred (R.V. and marg.). **סָלה** pause, i.e. for the singer or singers, while the instruments play a symphony; LXX διάφαλμα. 7. **שָׁאוֹן** imper. qal of **נִשְׁלַח**.

מֶלֶךְ הַכָּבוֹד : 8. מִי זֶה מֶלֶךְ הַכָּבוֹד יְהוָה עֹזֹז וְגָבֹר
יְהוָה גָּבֹר מֶלֶחֶם : 9. שָׁאוֹל שִׁירִים רַאשֵּׁיכֶם וְשָׁאוֹל
פְּתַחְיִ עֲולָם וְבָא מֶלֶךְ הַכָּבוֹד : 10. מִי הוּא זֶה מֶלֶךְ
הַכָּבוֹד יְהוָה צְבָאות הָוָא מֶלֶךְ הַכָּבוֹד סָלה :

PSALM XXIX.

A STORM-PIECE.

1. מִזְמוֹר לְדָדוֹן הַבּוֹי לְיְהוָה בְּנֵי אֱלֹהִים הַבּוֹי לְיְהוָה
כָּבוֹד וְעֹז : 2. הַבּוֹי לְיְהוָה כָּבוֹד שְׁמוֹ הַשְׁתַחְווּ לְיְהוָה
בְּהִדרָת-קָדֵש : 3. קָול יְהוָה עַל-הַמִּינִים אֶל-הַכָּבוֹד
הַרְעִים יְהוָה עַל-מִינִים רַבִּים : 4. קָול יְהוָה בְּפֶלֶח קָול
יְהוָה בְּהִדרָה : 5. קָול יְהוָה שְׁבָר אֲרוֹנִים וַיְשַׁבֵּר יְהוָה
אֶת-אֲרוֹן הַלְּבָנוֹן : 6. וַיַּרְקִידֵם בְּמָעוֹ-עֲגָל לְבָנוֹן וְשָׁרִין :

The loftiness of the gate was an Eastern symbol. ‘פְּהָחִים צָלָם’ doors of everlastingness,’ or ‘of antiquity’: *ye ancient doors*, as R.V. marg. *The King of the glory*—note the art. as symbolised by the ark. Comp. Acts vii. 2 ‘the God of the glory,’ in ref. to the special manifestation. 8. *זה* with pause-accent, *Who is this? The King of the glory?* *מֶלֶחֶם* alludes to the conquests which preceded the dedication of the Tabernacle. 10. *הוא* renders the question more emphatic: pause-accent on *זה* repeated. See § 287 a, *Obs.*, *Jehovah* (God) *of hosts*.

PSALM XXIX.

1. imper. of יְהִב § 247 b 1, *ascribe*. בְּנֵי אֱלֹהִים voc. *ye sons of mighty ones*. 2. *the glory due to His name*; see § 289 b. הַשְׁפָחוֹת see § 206, *Obs.* 1, and § 253, *note*, p. 126. הִדרָת-קָדֵש *splendour of sacredness*: ‘holy array,’ R.V. marg. 3. The breaking of the thunder-storm: הַצּוּבִים *the waters ‘above the firmament,’ Gen. i. 7, the clouds of heaven.* 4. Preps. with nouns, with adj. force; see § 294 c. 5. The storm bursts over the mountain district of *Lebanon*. 6. *He makes them leap*, i.e. the cedars, wildly tossing their branches. בְּמָעוֹ a poetical

כָּתוּ בְּנֵי-רָאָמִים : ۷. קֹול־יְהוָה חָצֶב לְהַבּוֹת אָשׁ :
 8. קֹל יְהוָה יְחִיל מִדְבָּר וַיְהִיל יְהוָה מִדְבָּר קָרְשׁ :
 9. קֹל יְהוָה יְחִיל אַיִלּוֹת וַיְחַשֵּׁת וַעֲרוֹת וַיְחִיכְלֹז
 כָּלֹו אָמֵר כָּבָד : ۱۰. יְהוָה לְפִטְבּוֹל יִשְׁבֵּן וַיִּשְׁבֵּן יְהוָה
 מֶלֶךְ לְעוֹלָם : ۱۱. יְהוָה עֹז לְעַטּוֹ יִתְּהַן יְהוָה יִבְרַךְ
 אֶת־עַמּוֹ בְּשָׁלוֹם :

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PSALM LXXX. 9-20.

THE PARABLE OF THE TRANSPLANTED VINE.

9. גַּפְן מִמְצָרִים תִּסְעַ תְּגַרֵּשׁ גּוֹים וַתְּטַעַת : ۱۰. פְּנִיתָ
 לְפִנֵּיה וַתְּשַׁרֵּשׁ שְׁרֵשָׁה וַתְּמַלֵּא־אָרֶץ : ۱۱. פְּסִי הָרִים

form for ^{קָרְשׁ} as. *Sirion*, the Sidonian name for Mount Hermon, Deut. iii. 9. Not the cedars only, but the mountains themselves seem shaken. ^{בְּנֵי} lit. *a son of wild oxen*. 7. חָצֶב cleaving, in reference to the forked and scattered appearance of the lightnings. 8. יְחִיל impf. hiph. from חִיל, to be rendered as pres., § 278. קָרְשׁ the wilderness of the Exodus. 9. The storm has now travelled southwards; its effect upon the *hinds*, and its stripping the woods of their bark and foliage, are its well-known accompaniments. 10. His palace, either the heavens (Delitzsch, Cheyne), or the universe (Jennings and Lowe), or the Temple in Jerusalem, from which the awe-stricken worshippers watch the progress of the storm. 11. all of it, i. e. all that is therein, (is) saying, Glory! 10. elsewhere always refers to the Noachic deluge; the 'type of all subsequent openings of the floodgates of heaven' (Jennings and Lowe). 'He sate . . . and sitteth.' 11. בְּשָׁלוֹם. The passing of the tempest and of the rain-torrent accompanying are to the worshippers a sign of *peace*.

PSALM LXXX. 9-20.

9. הַקְצֵה hiph. of קָסַע fut. qal of קָסַע with suff. 10. פְּנִית (piel of פָּנָה) Thou didst remore, obj. understood: 'whatever stood in the way.' 11. פְּסִי cognate acc., § 277 b.

עליה וענפיה אֱרֹוי־אָל : 12. תְּשִׁלֵּח קַצְרִיה עֲדָם
וְאָל־גֶּנֶר וּגְנֻקּוֹתֶיה : 13. לְפִיה פְּרַצְתָּ גְּרָרִיה וְאֶרוֹתָה
כָּל־עֲבָרִי דָּרָך : 14. יְכַרְסְּמָנָה חֹוֵר מַיְגָּל וַיַּזְוֵּ שָׂרִי
וְרַעֲפָה : 15. אֱלֹהִים צְבָאוֹת שׁוּבֵנָא הַבְּטָמֵים
וְרָאָה וּפְקַד גַּפְן זָאת : 16. וּכְנָה אִשְׁר־נְטָעָה יִמְינָה
וְעַל־בָּן אֲפִיצָתָה לְךָ : 17. שְׁרָפָה בְּאַשׁ פְּסִוְתָּה מְגֻעָתָה
פְּנִיקָה יַאֲבֹדוּ : 18. תְּהִירָה עַל־אִישׁ יִמְינָה עַל־בָּן־אָדָם
אֲפִיצָתָה לְךָ : 19. וְלֹא־גַּסְוָג מְפַקֵּת תְּחִיָּנוּ וּבְשִׁמְךָ נִקְרָא :
20. יְהֹוָה אֱלֹהִים צְבָאוֹת הַשִּׁבְעָנוֹת הָאָרֶן פְּנִיקָה וּנוֹשָׁעָה :

כ', רנה, ver. 16.

צ' חלייה, ver. 14.

pual from **קָשָׁה** (with **לְ** instead of **לִ**). צָלָה (by) its shade; see § 277 d.
עֲנָפָה (by) its boughs; the vine clustering round the forest trees. See R.V. marg. Some, however, render 'its boughs (were like) cedars.' אֱרֹוי־אָל 'cedars of God,' mighty cedars, § 294 e. 12. בְּ the (Mediterranean) Sea. 13. אֶרְךָנָה from אֶרְךָ with suff. 14. impf. of quadriliteral verb קִרְסְּמָה like piel. Cp. § 249 f, ravages. Observe Massoretic note on **מִצְרָה** (*the suspended* **ל**, from **לְקַلָּה** to suspend), marking, it is supposed, the middle letter of the Psalms. זִיו noun from זָו to flash, hence to more about: the moving creature, or wild beast. 15. אֱלֹהִים יִרְצָחָה fut. qal of **רָצַח** with suff. 16. אֱלֹהִים not in const. state. This departure from rule has been accounted for by supposing that some redactor has in many of the Psalms (xlvi-lxxxiii) substituted אֱלֹהִים for יְהֹוָה, see § 287 a, Obs. In ver. 20 and Ps. lxxxiv. 9 **כְּנָה** has been reinstated (Gesenius). 17. בְּנָת hiph. of **הַבְּטָמֵם**. (Massoretic note calls attention to the large ב). Probably a noun, stock; but some explain it as a verb imper. qal, from בְּנָן, maintain, with paragogic. גַּן 'son,' metonym. for branch. אֲפִיצָתָה for omission of relative see § 297 c. So ver. 18. 18. אִישׁ יִמְינָךְ over, by way of protection. תְּהִירָה the man of (supported by) thy right hand, § 289 b, Israel personified. 19. סִיגָּן 1. impf. qal of **סִיגָּן** (the niph. 3 m. pf. would be of the same form). 2 s. impf. piel of **חַיָּה** with suff., Thou wilt restore us to life. 20. For אָלָה see on ver. 15. אָזְר imper. hiph. of **הָאָרֶן**. 1. נְנַשְּׁעָה pl. impf. niph. of **שָׁעָה** with ה paragogic.

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PSALM LXXXIV.

LONGING FOR THE SANCTUARY.

1. לְמַנְצֵחַ עַל-הַגְּתִית לְבָנִי-קָרְבָּה מִזְמֹרָה : 2. מִהָּ
 יְדִידּוֹת מִשְׁכְּנֻתִךְ יְהוָה צְבָאֹות : 3. נְכָסֶה וְגַם-כְּלָתָה
 נְפָשִׁי לְחִזְרוֹת יְהוָה לִבִּי וּבָשָׂרִי יְרִנָּנוּ אֶל-אֱלֹהִים :
 4. גַּם-צָפֹר מִצָּאתָה בֵּית וּדְרוֹר קָוָן לְהָ אֲשֶׁר-שְׁתָה
 אֲפָרָחִיה אֶת-מִזְבְּחוֹתִיךְ יְהוָה צְבָאֹות מִלְבַּי וּאֶלְהִי :
 5. אֲשֶׁרִי יוֹשֵׁבִי בַּיְתֶךָ עוֹד יְהִלְלוֹק סְלָה : 6. אֲשֶׁרִי
 אָדָם עֹזֶלֶוּ בְּךָ מַסְלֹות בְּלַבְבָּס : 7. עֲבָרִי בְּעֵמֶק
 הַבְּכָאָ פְּעִין וְשִׁיתְוָהוּ גַּם-בְּרִכּוֹת יְעַטָּה מָרָה : 8. יְלַכְּנוּ

ק, ver. 4.

PSALM LXXXIV.

1. *Upon the Gittith.* See also titles to Pss. viii and lxxxi. Perhaps from *בָּח* *winepress*, also a local name, *Gath*. Hence several explanations; as, ‘Vintage-song’ (LXX), ‘Song upon the lyre of Gath.’ Another explanation refers it to Gath-rimmon in Manasseh, Josh. xxi. 24, a Levitical city, where Obed-Edom ‘the Gittite’ was director of a musical band, 1 Chron. xv. 21. *לְבָנִי-קָרְבָּה* *dedicated to them as musicians, or ascribed to them as authors;* see § 289 c. The sons of Korah were among the leaders of the Temple choir. 2. *מִשְׁכְּנֻות* sometimes sing. (Pss. xxvi. 8; lxxiv. 7), sometimes pl. (xlivi. 3; xlvi. 5). 3. *נְכָסֶה*, niph. of *קָפַח* *to be pale*; ‘longeth after.’ *ירִנָּנוּ* the piel of *רִנָּן* always means elsewhere *to sing for joy, to praise.* See xxxiii. 1, etc. ‘I longed, I pined (perf.), but I (my heart and my flesh) shall sing for joy.’ 4. *דְּרוֹר*, *צָפֹר* metaphorical (Hengstenberg); the Psalmist and his companions restored to the privileges of the Tabernacle. But the literal interpretation is admissible: the very birds that build in the precincts of the Tabernacle are envied. 5. *עֹזֶלֶוּ* *בְּךָ* see on Ps. xxiv. 6. 6. *מַסְלֹות* *highways* (*to Zion* understood). 7. prob. ‘the Weeping,’ some desolate valley not identified. Or the meaning may be ‘the vale of mulberry trees’ 2 Sam. v. 24. *פְּעִין* a *place of fountains*; they make it so ideally by their joyful hope; and it becomes so literally by the descending rains. *בְּרִכּוֹת*

מִחְיל אֶל-חַיִל יָרָא אֶל-אֱלֹהִים בָּצֵיָן: 9. יְהוָה
אֱלֹהִים צְבָאות שָׁעָה תִּפְלַתִּי הָאוֹנִיה אֱלֹהִי יַעֲקֹב
סָלָה: 10. קָגְנָנוּ רָאָה אֱלֹהִים וְהַבֵּט פָנֵי מַשִּׁיחָה:
11. כִּי טֻבִּים בְּחַצְרִיךְ מִאַלְפָ בְּחַרְתִּי הַסְתָּוֹפָה בְּבֵית
אֱלֹהִי מְהֹור בְּאַהֲלָרְשָׁע: 12. כִּי שְׁמַשׁ וּמְגַן יְהוָה
אֱלֹהִים חָן וְכָבֹד יְתַנֵּן יְהוָה לֹא יִמְנַع־טוֹב לְהַלְכִים
בְּתַמִּים: 13. יְהוָה צְבָאות אָשָׁרִי אָדָם בְּטַח בְּךָ:

פָתָח נָתָנָה, ver. 11.

CHAPTER IV.

PASSAGES FROM JOB, PROVERBS, AND ISAIAH.

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JOB IV. 12-21.

THE VISION OF ELIPHAZ.

12. וְאֵלִי דָבָר יַגְנֵב וַתְקַח אָזְנִי שְׁמַץ מִנְהָה:
13. בְשַׁעֲפִים מְחוּזּוֹנוֹת לִילָה בְּנֶפֶל תְּרֵדָה עַל־אָנָשִׁים:

double acc., nearer object omitted, *with blessings*; see § 277 e. מִזְרָה the early rain, as in Joel ii. 23. The A.V. rendering *pools* requires the pointing בְּרָכּוֹת. 8. בָּצֵיָן emphatic; see R.V. 10. not obj. ‘behold our shield’; but in apposition with voc., *O God our shield, behold.* 11. סְפִר a denominative hitp. inf. from *threshold*. אָהָרִי suggesting by contrast that the Sanctuary also was at that time a tent (Delitzsch). 12. אֱלֹהִי my God. The Massoretic note calls attention to the pathach, not lengthened, as usual, by the (*athnach*) pause accent. 13. יְהוָה אֱלֹהִים צְקָאוֹת. See on Ps. lxxx. 15. בְּקָמִים lit. *in perfectness*.

JOB IV. 12-21.

12. Now to me. וְאֵלִי בָּדָר word, often means matter. בְּגַנְבָּה pual of בְּגַנְבָּה to steal, lit. *was stealthily brought.* 13. שְׁעָפִים a whisper.

14. פְּחָר קְרָאַנִי וְרֹעַדָה וְרֹב עַצְמוֹתִי הַפְּחִיד: 15. וְרוֹחַ
עַל-פָּנֵי יְחַלֵּף תִּסְפֶּר שְׁעָרָת בָּשָׁרִי: 16. יַעֲמֵד וְלֹא-
אֲכִיר מְرָאָהוּ תִּמְוֹנָה לְנֶגֶר עַיִן דְּמָמָה וְקוֹל אַשְׁמָעָה:
17. הָאָנוֹשׁ מִאָלוֹהִים יַצְדִּק אֶסְמָעָהוּ יַטְהֵר גָּבָר:
18. הָן בְּעַבְדֵיו לֹא יַאֲמִין וּבְמַלְאָכִיו יַשְׂים תְּהִלָּה:
19. אַת שְׁכַנֵּי בְתִי-חָמֵר אֲשֶׁר-בְּעַפְרָן יִסּוּדָם יַדְבָּאוּם
לְפָנֵי-עַשׁ: 20. מִבְקָר לְעַרְבָּה יַפְתַּח מְבָלִי מִשְׁים לְנֶצֶח
וְאַבְדוּן: 21. הַלְאָ-בְּשֻׁעָה יַתְרֵם בְּסַעַת יְמוֹתָה וְלֹא בְּחִכָּמָה:

فتحة باهנה, ver. 20.

distracting thoughts (kindred with קְשַׁחַת to split, divide, Davidson).
מִחְזִינּוֹת (which arose) from the visions. לְלָה by night. בְּנֶפֶל inf.
const. 14. רַב multitude, ‘the mass of.’ 15. הַסְּפֶר the piel denotes intensity. שְׁעָרָת sing. ‘every individual hair.’ 16. קְמוֹנָה a form, suggesting indistinctness. דְּמָמָה וְקוֹל אַשְׁמָעָה silence, and I heard a voice. Compare 1 Kings xix. 12, קְול דְּמָמָה a still small voice. 17. בַּן the בְּנֵי of the comparative, more just than. Or perhaps as R.V. margin, just before God; בַּן implying ‘judged from His point of view.’ קְשַׁחַת impf. in interrog., applying to what is true at any time. The question is in alternative form, אָם אָם . . . הַ § 282, but here there is no real antithesis, only an alternative mode of putting the same thing. גָּבָר vir, homo. 18. only here: imperfection. 19. בְּתִי-תְּהִלָּה irreg. const. pl. of בְּתִיה they crush them = ‘they are crushed’; see § 276 e. בְּזִחַת even sooner than a moth is crushed. 20. מִבְקָר לְעַרְבָּה from morning to evening, i.e. in a single day. יַפְתַּח impf. hoph. of בְּתִיה: the form is a Chaldaism for יוֹכָהוּ (the short vowel and daghesh instead of the long vowel). שָׁוּם מִשְׁים pte. of שָׁוּם. The meaning is without any one regarding it, ‘unnoticed.’ 21. הַלְאָ interrog., § 282. יַתְרֵם their thread (יְקָרָה) i.e. of life. See Eccl. xii. 6. Or the idea may be that of a tent-cord, R.V.; ‘the earthly tabernacle loosened to its fall.’ Others render excellency. R.V. marg., ‘their excellency in them,’ a pleonasm.

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JOB XXVIII.

TREASURES OF THE EARTH COMPARED WITH HEAVENLY WISDOM.

I.

1. כי יוש לבְּסָפֶת מִזְאָה וַיְקֹומֶת לְזָהָב יְזָקֵה: 2. בְּרוּלָה
מַעֲפָר יְקֵח וְאַבָּן יְצַקֵּנָה: 3. קָז וַיְשַׁם לְחַשֵּׁךְ
וְלְכָל-תְּכִלָּת הָוָא חִזְקָר אַבָּן אַפְּלָן וְצָלָמוֹת: 4. פְּרִזְׁ
נְחַל מַעֲסִ-גָּר הַגְּשִׁכָּהִים מִגְּרָגָל דָּלוּ מַאֲנָשָׁנָה נְעָזָה:
5. אָרֶץ מִפְּנָה יְצָא-לְחָבָס וְתְּחִתָּה נְהַבָּה כְּמוֹ-אָשָׁה:
6. מִקּוֹם-סְפִיר אַבָּנִיה וְעַפְרָת זָהָב לוֹ: 7. נְתִיב לְאָ-

JOB XXVIII.

I. LABOURS AND PRODUCTS OF THE MINE.

1. כי For. The connection with the preceding chapter is, however, so remote that many render the particle *Surely*. So R.V. מִזְאָה *a going forth*, (*אֲזָה*) *a mine*. يְזָקֵה qal from קָז rel. understood, § 297 c, which they refine, i.e. ‘which is refined’; § 276 c. 2. יְצַקֵּנָה one pours out stone (into) copper (‘brass’), i.e. by smelting; a double accusative. 3. וַיְשַׁם one sets. חַשְׁךְ the darkness of the earth’s interior, into which light is admitted by excavating or by the miner’s lamp. צָלָקָה see on Ps. xxiii. 4. פְּרִזְׁ one breaks open. נְחַל generally a river, then a deep ravine: hence, as here, the *shaft* of a mine. קָעַס-גָּר from (with) an inhabitant, i.e. as R.V., ‘away from where men sojourn.’ הַגְּשִׁיכָהִים art. as demonst. (even) those forgotten by the foot of the passer-by: i.e. unnoticed by people on the earth’s surface. נְעָזָה...דָּלוּ they hang... they swing. מַאֲנָשָׁה away from man. 5. אָרֶץ abs., § 288 a, as for the earth. נְהַבָּה impers. it is destroyed, i.e. there is destruction; § 276 e. כְּמוֹ as by. 6. מִקּוֹם its stones, i.e. the earth’s. עַפְרָת golden particles or spots on it (לָן) i.e. on the sapphire (lapis lazuli). Some, however, refer the pronoun to the place ‘the place has also gold-dust.’ Another interpretation is in R.V. marg., understanding לוֹ of the miner: ‘he winneth lumps of gold.’ 7. נְתִיב in apposition with the preceding: (This is)

יְדַעַת עַט וְלֹא שׁוֹפֵת עַז אִיה : 8. לֹא־הָרִיכֶהוּ
בְּנִי־שְׁחֵץ לֹא־עֲרָה עַלְיוֹ שְׁחֵל : 9. בְּחַלְמִישׁ שְׁלַח
יְדוֹ הַפְּקֵד מִשְׂרֵשׁ הַרְים : 10. בְּצֹרוֹת יְאָרִים בְּקֻעַ
וּכְלִיָּקָרְךָ רָאָתָה עַינָו : 11. מַבְנֵי נָהָרוֹת חַבְשׁ וְתַעַלְמָה
יָצָא אָוֹר :

II.

12. וְהַחֲכָמָה מַאֲנִין תִּמְצֵא וְאִיּוֹת מִקּוּם בִּינָה :
13. לֹא־יְדַע אָנוֹשׁ עֲרָבָה וְלֹא תִּמְצֵא בָּאָרֶץ הַחַיִם :
14. תְּהֽוּם אָמֵר לֹא בִּיהָיא וַיָּם אָמֵר אַن עַפְדִּי :
15. לֹא־יִתְּפַנֵּן סְגֻור תְּחִתָּה וְלֹא יִשְׁקַל בְּסַפְתָּה מְחוּרָה :
16. לֹא תִּסְלַח בְּנָתָם אָוֹפֵר בְּשָׁהָם יִקְרֵר וּסְפִיר :
17. לֹא־יִעֲרְכֵה זָהָב וּזְכוּרָה וְתִמְרוֹתָה כְּלִיפָּתוֹ :

a path, etc.: it is not discerned by the keenest-sighted bird. 8. Nor trodden by the ‘sons of pride’; *the proudest beasts* (according to the parallel). 9. lit. *roarer* (paronomasia with שְׁחֵץ). 10. from חַלְמִישׁ a root meaning ‘to be strong,’ *the hardest stone*, as quartz. 11. lit. signifies a *river*, sometimes even applied to the Nile. In the pl. *streams* of any kind, as the waters drawn off from the mine. *His eye beholdeth*, i. e. what is brought to light, the waters being drained away. 12. lit. ‘from weeping,’ poet. for *trickling*. 13. lit. ‘from weeping’ for *light*. 14. lit. ‘from weeping’ for *light*.

II. THE SUPREME VALUE OF WISDOM.

12. וְהַחֲכָמָה see אִיּוֹת...מַאֲנִין. 13. LXX ὁδὸν αὐτῆς, ‘the way to it.’ But price or value is the more usual meaning, and in better accord with the connection. Wisdom is unknown as an article of commerce in the world’s markets. 14. תְּהֽוּם the abyss, the mysterious depth below earth and ocean. 15. pual of סְגֻור from סְגַר to shut up (often in qal ptc. pass. with נָקַב gold, and rendered *pure* 1 Kings vi. 20, etc.) treasure, as R.V. marg. פְּקִידָה prep. with suff., instead of it. 16. יִשְׁקַל weighed = paid. 17. pual of סְלַחַת to suspend (as a balance), hence to weigh, value. סְלַחַת a poetic word for זָהָב (qal) שְׁבָךְ (lit. ‘from weeping’).

- רָאִים וְגַבֵּישׁ לֹא יִזְכֶּר וּמַשְׁךְ חֲכָמָה מִפְנִים : 18.

לֹא יִעֲרַכְנָה פְּטַדְתִּי-פָּרוֹת בְּכַתְסָם טָהוֹר לֹא תִּסְלַח : 19.

וְחַכְמָה מִאֵן תָּבוֹא וְאַיִלָּה מִקּוּם בִּינָה : 20.

וְגַעֲלָמָה מַעֲנִי כָּל-הָיִי וּמַעֲנָת הַשְׁמִים נִסְתָּרָה : 21.

אַבְדָּן וּמוֹת אָמָרָי בָּאוּנוּ שְׁמַעַנְנוּ שְׁמַעַתְּה : 22.

אֱלֹהִים הַבָּין הַרְבָּה וְהִיא יְדֻע אֶת-מְקוֹמָה : 23.

כִּי-הִיא לְקַצְוֹת-הָאָרֶץ יְבִיט פְּחַת כָּל-הַשְׁמִים 24.

וַיָּרָא : 25. לְעֹשֹׂת לְרוֹחַ מִשְׁקָל וּמִים תִּפְנַן בָּמְדָה :

בָּעֲשָׂתוֹ לְמַטֵּר חָק וְדָרֶךְ לְחוֹזֵז קְלוֹת : 26. אָוּ

רָאָה וּסְפָרָה הַכִּינָה וְגַסְיַקְרָה : 27. וַיֹּאמֶר לְאָדָם
חַן וַיָּרָא אֲלֵינוּ הוּא חֲכָמָה וְסָור מִרְעָע בִּינָה :

(one) shall not compare to it (suff. for dat. = **לָה**) impers. const. for passive, § 276 e. only here; from **צְבֹק** to be pure, transparent; hence prob. = glass, very precious in ancient times. י copulative carries on the negation. קלי sing. as collective, jewellery of: but some copies have גלי jewels or vessels of. 18. נִכְרֵץ lit. what is frozen, hence the ice-like crystal. 19. **כִּיּוֹת** the land of the 'dark-coloured,' Ethiopia; a term including all equatorial countries. 20. See ver. 12. A repetition which introduces a new line of thought. 21. וַיַּצְלַחַת. The ו introduces the answer, and might be rendered seeing that. See § 298. וּמִזְרָחָם from birds (collective), as media of divination. 22. אֲבֹדּוֹן **Destruction**, personified. כְּבוֹד, as שְׁאֹלִי elsewhere, the realms of the dead. שְׁמֻעָה a rumour of it (only), not its reality. Comp. Eccl. ix. 10. 23. דֶּרֶךְ the way to it. וְהַוָּא emphatic, § 276 c, it is He who. So in next verse. 25. לְעַשֵּׂות inf. const. to make; the result of His 'looking.' רֹוח here wind, from the parallelism weight; in modern language, force and pressure. קְפָנָה the construction changed; yea, (?) He determined (piel of קָפַן). 26. קִילוֹת voices, hence thunder. 27. רָאָה (the ה is acc., her; the ה of the verb disappearing). He saw Wisdom when He created the world. Wisdom is eternal. וְנָם yea verily. 28. יְרַאַת elsewhere used with אֱלֹהִים, as Gen. xx. 11; or with יְהֹוָה, as Prov. i. 7; ix. 10. אֶלְנִי the Lord, i.e. of all creation.

314.

PROVERBS XXXI. 10-31.

THE EXCELLENT WOMAN.

(An Acrostic.)

10. אֲשֶׁת־חִיל מֵי יַמְצָא וּרְחָק מִפְנִינִים מִכְרָה :
11. בְּטַח בָּה לְבָב בַּעַלְהָ וַיְשַׁלֵּל לֹא יְחַסֵּר :
12. גִּמְלָתָהוּ טֻוב וְלֹא־רָע כָּל יְמֵי חַיָּה :
13. דָּרְשָׁה צְמִיר וּפְשָׁתִים וַתְּעַש בְּחִפּוֹז פְּפִיה :
14. הִיתָה פָּאֲנִיוֹת סָוחָר מִפְרָחָק תְּבִיא לְחַמָּה :
15. וְתַקְסֵם בַּעֲדָר לִילָה וַתְּתַן טָרֵף לְבִיהָה וְתַקְסֵם נְגֻרָתָה :
16. זְמָמָה שָׁרָה וְתַקְתְּחוּ מִפְרֵי כְּפִיה נְטוּ בָּרָם :
17. חִגָּרָה בָּעוֹז מִתְנִיה וְתַאֲמִץ זְרוּעָתִיה :
18. טָעַמָּה בַּיְתּוֹב סָחָרָה לְאַיְכָבָה בְּלִיל נְרָה :
19. יְדִיה שְׁלָחָה בְּכִישׁוֹר וּכְפִיה תְּמִכִּי פְּלָךְ :

נְשָׂעָה קָרִי, ver. 18. בְּלִילָה קָרִי, ver. 16.

PROVERBS XXXI. 10-31.

These twenty-two verses begin with successive letters of the alphabet. Compare Pss. ix and x, xxv, xxxiv, xxxvii (alternate verses), cxix (in sections of 8), cxlv; Lam. i-iv. But in some of these the alphabet is incomplete.

10. חִיל of physical, then of moral qualities (so in ver. 29); cf. Lat. *virtus*. וּרְחָק. For logical force of י see § 298. 11. Here, and in the following verses, the pfs. denote completeness, and may be rendered by the present; followed by impfs. to express repetition. Cf. § 278 b. פְּלָךְ subj. of the verb יְ- understood. 13. בְּחִפּוֹז lit. *with the good pleasure of her hands*, i.e. willingly. Or (less likely) 'according to the good pleasure,' etc., i.e. *as seems to her best*. 15. בַּעֲדָר while yet (it is); cf. 2 Sam. xii. 22; Job xxix. 5; Jer. xv. 9. 16. זְמָמָה a verb יַע here inflected regularly. impf. qal of לְקַח with suff. עַ as הַעֲמָד add עַ as q'ri: 3 f. *she planteth*. 18. טָעַמָּה lit. *tasteth; perceiveth*. בְּלִיל see q'ri. 19. בְּכִישׁוֹר (only here) prob. 'the upright,' i.e. the *distaff*.

20. בְּפָהָרֶת לְבָנִי וַדְיָה שְׁלֹחָה לְאָבִיוֹ :
21. לְאַתִּירָה לְבִיתָה מִשְׁלָג כִּי כָל-בִּיתָה לְבַטֵּשׁ שָׁנִים :
22. מְרֻבָּדִים עֲשַׂתְהָלָה שְׁשׁ וְאַרְגָּמָן לְבוּשָׁה :
23. נֹרֵעַ בְּשָׁעָרִים בָּעֵלָה בְּשַׁבְתָו עַם-זָקְנִי-אָרֶץ :
24. סְרִין עֲשַׂתָה וְתִמְפֵר וְגִגְוָר נִתְנָה לְפָנָעַנִי :
25. עֹזְוִיהָרֶר לְבוּשָׁה וְתַשְׁחָק לְיּוֹם אָחָרָן :
26. פִּיהָ פָּתָחָה בְּחַכְמָה וְתוֹרָת-חֶסֶד עַל-לְשׁוֹנָה :
27. צָוִיפָה הַיְלָכוֹת בֵּיתָה וְלַחַם עַצְלוֹת לֹא תָאָכֵל :
28. קָמוּ בְּנִיהָ וְאַשְׁרוּה בָּעֵלָה וְיַהֲלָלָה :
29. רְבּוֹת בְּנוֹת עַשְׂוֵה חִיל וְאַתָּה עַלְיָה עַל-בְּלָנָה :
30. שָׁקָר הַחַן וְהַבָּל הַיְפִי אָשָׁה וְרָא-תִּיהְוָה הִיא
תַּתְהַלֵּל :
31. תְּנוּלָה מִפְרִי יְדֵי וְיַהֲלָלָה בְּשָׁעָרִים מַעֲשֵׂיה :

hillock, ver. 27.

20. the prep. takes the vowel of the art. 21. *שְׁנִים* scarlet; apparently, however, referring to warmth rather than to colour. The LXX evidently read *double* (*δισσάς*), thick clothing. 22. *מְרֻבָּדִים* coverlets (without daghesh). *שְׁשׁ* fine linen, an Egyptian word. 23. *אַרְגָּמָן* *zōpīyah* in his sitting = when he sitteth. 24. *linen clothing* (*σινδών*), perhaps from *Sindhu*, the Indus. *חִיל* a girdle. *לְבָנָעַנִי* to the Canaanite, or Phoenician trader; both terms collective. Commerce by barter is indicated (נָעַנָה). 27. f. ptc. *watching*. *הַיְלָכוֹת* the *yodh* probably transposed by accident, see *q'rn*, steps; hence generally 'ways.' *עַצְלוֹת* *idleness*, only here and (dual) Eccl. x. 18. 28. Understand *rises up* in the second member of the verse. 29. The testimony of her husband. *רְבּוֹת* in an emphatic position. *בְּלָנָה* for *בְּלָנָה* lengthened in pause. 30. *אָשָׁה* (nom. abs., § 288 a) here more emphatic without expressed connective. f. const. of noun *בָּרָא* *she who fears* (the only reference to religion in the delineation, and the crowning praise). 31. *give ye to her*, i. e. let herself also have some benefit from (צָן) her labour for others. *יַהֲלָלָה* impf. piel, omitting daghesh in second rad. *In the gates*, i. e. 'among the people,' in their usual place of concourse.

315.

ISAIAH V. 1-7.

PARABLE OF THE UNFRUITFUL VINEYARD.

1. אֲשִׁירָה נָא לַיְדֵי שִׁירַת דּוֹרִי לְכֶרֶמוֹ כֶּרֶם הַהִיא
 לַיְדֵי בָּקָרָן בָּזָנְמָן : 2. וַיַּעֲזַקְהוּ וַיַּסְקַלְהוּ וַיַּטְعַהוּ
 שָׁرָק וַיַּבְנֵן מְגֻדָּל בְּחַתּוֹ וַיַּמְצַקֵּב חָצֵב בָּו וַיַּקְרַב לְעַשְׂוֹת
 עֲנָבִים וַיַּעֲשֵׂה בָּאָשִׁים : 3. וַיַּעֲתַה יֹשֵׁב יְרוֹשָׁלָם וְאִישׁ
 יְהוּדָה שִׁפְטוּרָנָא בֵּין בָּרָמִי : 4. מַה-לְעַשְׂוֹת עֲנָבִים וַיַּעֲשֵׂה
 לְכֶרֶמי וְלֹא עַשְׂתִּי בָּו מִהְוָעַ קְוִיתִי לְעַשְׂוֹת עֲנָבִים וַיַּעֲשֵׂה
 בָּאָשִׁים : 5. וַיַּעֲתַה אָדָרְיָה-הַנָּא אֶתְכָּס אֶת אָשָׁר-אַנְיִי
 עַשָּׂה לְכֶרֶמי הַסְּר מִשְׁוֹפְתָה וְהִיא לְבָעֵר פָּרָץ גַּרְרוֹ
 וְהִיא לְמַרְמָס : 6. וְאַשְׁיַתָּהוּ בְּתָה לֹא יוֹמֵר וְלֹא יַעֲדֵר

בְּנֵנֶש, ver. 5.

ISAIAH V. 1-7.

שִׁירַת דּוֹרִי cohortative. **1.** אֲשִׁירָה come now. **for my Beloved.** perhaps should read שׁ "a song of loves," 'a love-song,' *Lowth*, al. respecting his vineyard: note the several meanings of לְ in this verse. **2.** וַיַּעֲזַקְהוּ and he digged it (as R.V. marg.). verb with double acc. § 277 c. שָׁרָק the choicest vine. עֲנָבִים impf. piel of understand grapes. **3.** מַה-לְעַשְׂוֹת what (is there) to do? (inf. const.) in our idiom, 'what can be done?' etc. **4.** וְלֹא and (which) I have not done in it? For use of וְ see § 298. מִהְוָעַ why did I expect, and, etc.? 'Wherefore, when I expected . . . did it bring forth,' etc.? **5.** And now let me tell you what I, etc. Two accusatives, both with the prep. repeated. **6.** אַחֲךָ emphatic. אַנְיִי (am) doing = about to do. inf. abs. hiph. of סָר or מִשְׁוֹפְתָה the Massoretic note calls attention to the anomalous daghesh in לְבָעֵר inf. piel for consuming with fire. לְ after has the force of becoming, § 273. פָּרָץ inf. abs. מִהְקַטֵּר and I will make it a desolation. from raining,

וְעַלְהָ שְׁמֵיר וְשִׁיחָת וְעַל הַעֲבִים אֶצְחָה מִהַמְטִיר עַלְיוֹ
מְטִיר: 7. כִּי כָּרֵם יְהוָה צְבָאות בֵּית יִשְׂרָאֵל וְאֵישׁ
יְהִיא נָטוּ שְׁעַשְׂוֵיו וַיְקוּ לְמִשְׁפָט וְהִגְהָה מִשְׁפָחָה לְצִדְקָה
וְהִגְהָה צִדְקָה:

316.

ISAIAH XXXV.

THE GLORIOUS RETURN.

1. יִשְׁשֻׁום מִרְבֵּר וְצִיהָה וְתַגֵּל עֲרֵבָה וְתִפְרָח בְּחַבְצָלָתָה:
2. פְּרָח תִּפְרָח וְתַגֵּל אֲפִילָת וּרְנֵן כְּבוֹד הַלְּבָנוֹן נְפָנָן
לְהַבְרֵר הַפְּרִמֵּל וְהַשְׁגָּרָן הַפְּהָה יְרָאוּ כְּבוֹד־יְהָוָה חֲדָר
אֱלֹהִינוּ: 3. חֲזֹקִים יָדִים רְפָוֹת וּבְרִפְוִים כְּשָׁלוֹת אֲמִצּוֹ:
4. אָמָרוּ לְנַמְּהָרִילְבָּן חִזְקִיָּהוּ אֶל־תִּירְאָו הַגָּה אֱלֹהִיכֶם
נָקָם יִבּוֹא גַּמְוֹל אֱלֹהִים הוּא יִבּוֹא וַיַּעֲשֵׂנָם: 5. אָוֹ

'so that they (the clouds) shall not rain.' מְכַר cognate acc. § 277 b.
7. נָטוּ שְׁעַשְׂוֵיו *the plant of His delights*, 'His pleasant plant'; see § 294.
The close is a double paronomasia; צִדְקָה and מִשְׁפָחָה; מִשְׁפָחָה and מִשְׁפָחָת
as frequently in Isaiah.

ISAIAH XXXV.

1. A.V. 'shall be glad for them,' taking סָמֵךְ as a pronominal suffix. Better to take יְמִין for יְמִין, the יְ being assimilated to the סָ following, as Num. iii. 49. 'Instead of the plural forms in יְ, there are, especially in the older books, over 300 forms with the fuller ending יְמִין (with *nun paragogicum*) always bearing the tone.'—Gesenius. R.V., simply, *shall be glad*. 2. noun of kindred stem in the const. state strengthening the sense of the verb, like inf. abs., connected with רְנֵן inf. (piel) as noun: *it shall rejoice even (with) rejoicing and song*. הַפְּהָה *they*, i.e. 'Lebanon, Carmel and Sharon, with the wilderness.'—Delitzsch. 4. נָגָם in apposition with אֱלֹהִיכֶם *your God will come* (as) *Vengeance*, i.e. in that character. גַּמְוֹל אֱלֹהִים lit. *a recompense of God*, or 'a mighty or divine recompense.' וַיִּשְׁעַם impf. hiph. (jussive)

תְּפִקְחָנָה עַיִן עֹורִים וְאוֹנוֹן חֶרְשִׁים תְּפִקְחָנָה : 6. אֹז יַדְלֵג בְּאַיִל פֶּסֶת וְתַרְן לְשׁוֹן אַלְמָם כִּינְבָּקוּ בְּמִדְבָּר מִים גִּנְחָלִים בְּעֲרָבָה : 7. וְהִיה הַשְׁרָב לְאַגְּסָם וְצְפָאָזָן לְמַבּוּעַי מִים בְּגֹווֹה תְּנִיסָם רַבְצָה חַצִיר לְקָנָה וְגַמָּא : 8. וְהִיה־שָׁם מִסְלָול וְדַרְךָ וְדַרְךָ הַקָּדֵשׁ יִקְרָא לָהּ לֹא־יַעֲבְרָנוּ טָמֵא וְהִוא־לִמְיוֹן הַלְּךָ דַרְךָ וְאוֹיְלִים לֹא יַתְעִזּוּ : 9. לֹא־יְהִי שָׁם אֲרִיה וּפְרִיזָחָת בְּלִיעָלָנָה לֹא תִפְצַא שָׁם וְהַלְכֵי גָאָלִים : 10. וּפְדוּיִי יְהֹזה יַשְׁבּוּן גַּבָּאוּ צִיּוֹן בְּרָכָה וְשְׁמַחַת עַוְלָם עַל־רֹאשָׁם שְׁשֹׁן וְשְׁמַחַת יְשִׁיגּוּ וְנָסּוּ יְגּוֹן וְאַנְחָה :

CHAPTER V.

PASSAGES FROM THE NEW TESTAMENT.

317. The renderings are partly from the version of Dr. Delitzsch (*British and Foreign Bible Society*, 1885), and partly from that by the Revds. Dr. Ginsburg and Isaac Salkinson (*Trinitarian Bible Society*, 1891). By permission.

form). 7. *the mirage*. הַשְׁבָּבָבָה *jackals*. רַבְצָה *its* (their) *lair*, fem. suff. (regarding חַיִם as collective: ‘Plural names of animals are often treated as fem. sing.’—Gesenius). חַצִיר with לְ following, must mean an *enclosure*, or *court*, *for*, as R.V. marg. (cf. xxxiv. 13). 8. (from מִסְלָול *to cast up*) only here; *a highway*. הַקָּרֵשׁ perhaps *the Sanctuary*. וְהִיא־לִכְיוֹן *and He* (shall be) *with them*, as R.V. marg. (or *for them*). The rendering, *it* (i.e. the way) *shall be for them*, is allowable; but it is not easy to decide who are meant by *them*. Either understand the persons mentioned vers. 6, 7, or, by implication, those contrasted with טְמֵא, the impure person. הַלְּךָ דַרְךָ nom. abs. *As for him that walketh (in) the way—even fools, etc.* 9. *the violent among beasts* (adj. const.), superlative § 294 e. 10. פְּרוּיִי pl. const., ptc. pass. of *shew*. for the final נ see on ver. 1. Compare ch. li. 11.

As the accents are not employed, punctuation and emphasis must be supplied by the reader. The necessity of frequent periphrasis instructively illustrates the difference between the language of the Old Testament and that of the New; while the renderings occasionally bring out the meaning of a passage with striking force.

318.

MATTHEW V. 1-12.

THE BEATITUDES.

(Ginsburg and Salkinson.)

1. וַיְהִי כַּאֲשֶׁר רָאָה אֱתֹן-הַמּוֹן הַעַם וַיַּעַל אֶל-הַהֵּר
וַיִּשְׁבֶּן שָׁם וַיַּגְשֵׂא אֶלָּיו תַּלְמִידָיו: 2. וַיַּחֲתַל אֱתֹן-פִּיהוֹ
וַיֹּורֶה לְהָם לְאמֹר:
3. אָשָׁרִי עֲנֵנִי חֶרְוִת בְּיַדְהָם מִלְכֹות הַשְׁמִים :
4. אָשָׁרִי הַמִּתְּאַבְּלִים בְּיַדְהָם יִנְחַמוּ :
5. אָשָׁרִי הַעֲנָנוּם בְּיַדְהָם יִרְשְׁוּ אֶרֶץ :
6. אָשָׁרִי הַרְעָבִים וְהַצְמָאים לְצַדְקָה בְּיַדְהָם יִרְזֻוּ :
7. אָשָׁרִי בָּעֵלִי-רְחָמִים בְּיַדְהָם יִרְחַמוּ :
8. אָשָׁרִי בָּרִי לְבָב בְּיַדְהָם יִחְוו אֱתֹן-אֱלֹהִים :
9. אָשָׁרִי עֲשֵׂי שְׁלוֹם בְּיַדְהָם יִקְרָאוּ בְּנֵי-אֱלֹהִים :

MATTHEW V. 1-12.

1. fut. apoc. qal of **ζύλη**; for **וַיַּעַל** art. as in Gk. **τὸν ὄρος**. n. m. *disciple*, only once in O.T., 1 Chron. xxv. 8, often in modern Heb. 3. **κροτόν** infreq. with art. in O.T. (Delitzsch has **צַנְגִּי רִיחָ**). 4. **הַם** and in following vers. emphatic, as in Gk. **αὐτοί**. 5. etc., as in Ps. xxxvii. 11. 7. **בָּעֵלִי-רְחָמִים** the possessor of any quality is sometimes called its ‘lord.’ Delitzsch has simply **קְרָחָמִים** (only)

10. אָשָׁרִי הַנְּרֹדְפִים עֲקֵב צִדְקָתֶם כִּי לָהֶם מִלְכּוֹת
הַשְּׁמִים :

11. אָשָׁרִיכֶם אָבִיחָרֶפֶג אָסִירְדָּג אַתֶּכֶם
וּבַשְּׁקָר יִבְיאֶנּוּ דְּבָתֶכֶם רָעָה בְּעַבוּר שְׁמֵיכֶן ;
12. שִׁישָׁג וְגִילָׁוּ כִּי שְׁכָרְכֶם הַרְבָּה מְאָד בְּשָׁמִים
כִּי־כֵן רְדָפֶוּ אַת־הַנְּבִיאִים אֲשֶׁר הִי לְפָנֵיכֶם :

319.

MATTHEW VI. 9-13.

THE LORD'S PRAYER.

(Delitzsch.)

9. פֶּה תִּתְפְּלִלוּ אָבִינוּ שְׁבָשְׁמִים יַתִּכְשְׁ שְׁמֵיכֶן ;
10. תָּבָא מִלְכּוֹתֶךָ יַעֲשֵׂה רְצׁוֹנֶךָ כְּמוֹ בְּשָׁמִים כֵּן
בָּאָרֶץ : 11. אַת־לָחֶם חֲקָנוּ תָּזְלָנוּ הַיּוֹם : 12. וְסֻלְחֵ-
לְנוּ אַת־חַבּוֹתֵינוּ בְּאָשֶׁר סְלָחָנוּ גַּם־אָנָחָנוּ לְחַבּוּבֵינוּ :

Lam. iv. 10 in O. T.). 10. noun עֲקֵב (end, consequence) as prep. *because of* (Delitzsch has עַל־דָּבָר). צִדְקָתֶם their righteousness (a gloss on orig.). 11. בְּשְׁקָר as Jer. v. 31, etc. (with art.) 'in falsehood' (falsely). יִבְיאֶנּוּ bring your evil report (comp. Gen. xxxvii. 2), i. e. an evil report of you. 12. הַרְבָּה inf. abs. hiph. of רַבָּה used adverbially. See Gen. xv. 1. שְׁמִים in pause for שְׁמָטִים.

MATTHEW VI. 9-13.

9. qamets in pause for pathach, p. 83, Obs. שְׁמָטִים. The prefix שְׁ with daghesh following is for אֲשֶׁר in later Heb. שְׁמָטִים pause form. 11. חֲקָנוּ our portion, from הָקָן § 155, comp. Prov. xxx. 8. [The Gk. ἐπιστέλλειν is of doubtful meaning: the Heb. is probably a paraphrase

13. וְאֶל-תַּבִּיא נָסִין כִּי אֲס-חַלְצָנוּ מִן-הָרָע
[כִּי לֹךְ הַפְּמַלְכָה וְהַגְּבוּרָה וְהַתְּפָאָרָת לְעוֹלָמִים אָמֵן] :

320.

JOHN XV. 1-9.

THE TRUE VINE.

(Delitzsch.)

1. אֲנָכִי הַגֶּפֶן הַאֲמִתִית וְאָבִיו הֵוא הַפְּרָם : 2. כָּל-
שְׁرִיג בַּי אֲשֶׁר אַיִּנָנוּ עַשְׂה-פָרִי יִסְרָאוּן וְאֲשֶׁר יַעֲשֶׂה
פָרִי יִטְהַרְנוּ לְהַרְבּוֹת אַת-פָרִיו : 3. אַתָּם נְעִית
מְתֹהָרִים בְּעַבְורֵךְ בְּרִי אֲשֶׁר דִבְרָתִי אֶלְכֶם : 4. עַמְדוּ
בַי וְאַנְיִ בְּכֶם כַּאֲשֶׁר הַשְּׁרִיג בְּלִי-עֲשָׂה פָרִי מַאֲלִיו אַם-
לֹא יַעֲמֹד בְּגֶפֶן כֵּן גַּס-אַתָּם אַס-יָלָא תַּעֲמֹדוּ בַי :
5. אֲנָכִי הוּא הַגֶּפֶן וְאַתָּם הַשְּׁרִיגִים הַעֲמִיד בַי וְאַנְיִ בְּוּ
הֵוא יַעֲשֶׂה-פָרִי לְרַב בַי בְּלִיעָד לֹא תַּוְكְלוּן עֲשָׂות
מְאוֹתָה : 6. אִישׁ אֲשֶׁר לֹא יַעֲמֹד בַי הַשְׁלָךְ פְּשְׁרִיג
הַחִזְחָה וַיַּבְשֵׂה וַיַּלְקֹטוּם וַיַּשְׁלִיכּוּם אֶל-תֹּוךְ הָאָשׁ וְהִיה
לְבָיָר : 7. וְהִיה אַס-תַּעֲמֹדוּ בַי וְדִבְרִי יִהְיֵוּ בְּכֶם

rather than an exact rendering.] 13. lit. *into the hands of*, used as prep. For the bracketed doxology see R.V. marg. אָמֵן adj. *true, true*, used adverbially at the beginning or end of an utterance, to confirm it.

JOHN XV. 1-9.

4. thus also (is it with) *you*; i.e. as neg. precedes, ‘no more can ye.’ 5. emphatic. 6. inf. piel with prefix. 7. according to all your good pleasure,’ ‘what ye will.’ G. and

כָּל-חֲפִיצֶם תְּשַׁאֲלוֹ וַיַּעֲשֵׂה לְכֶם : 8. בָּוֹאֶת גָּכֶבֶד
אָבִי בְּעַשׂוֹתֶם פָּרִי לְרֹב וְהוִיתֶם לִי לְתַלְמִידִים :

321.

ACTS XIII. 16-26.

ST. PAUL'S ADDRESS TO THE JEWS AT ANTIOCH.

(Ginsburg and Salkinson.)

16. וַיַּעֲמֵד פּוֹלּוֹס רִינְגְּפָף יָדו וַיֹּאמֶר אֱנֹשִׁי יִשְׂרָאֵל
וְגַם-הִירָאִים אֶת-הָאֱלֹהִים שְׁמֻעוֹנִי : 17. אֱלֹהִי יִשְׂרָאֵל
אֱלֹהִי הָעָם הַזֶּה הוּא בָּחר בְּאָבוֹתֵינוּ וַיַּרְם קְרוּן לְעַם
בְּהִיוֹתָם גְּרִים בָּאָרֶץ מִצְרָיִם וְהוּא הַזִּיאָם מִשֵּׁם בּוּרָע
נְטוּיָה : 18. וַיַּשְׁאַל אֶתְכֶם וַיַּכְלִילָם אֶרְבָּעִים שָׁנָה בְּמִרְדָּבָר :
19. וַיַּשְׁמַד מִפְנֵיכֶם שְׁבַעַה גּוֹיִם בָּאָרֶץ בְּנָעַן וַיַּפְלֵל לְהֶם
בְּחֶבֶל אֶת-אֶדְמָתָם לִירֶשֶׁת נְחָלָה : 20. אַחֲרֵיכֶן נָתַן
לְהֶם שְׁפָטִים לְשָׁבֶטֶם כִּאַרְבָּע מֵאוֹת וְחָמֵשׁ שָׁנָה
עַד-שְׁמוֹאֵל הַגְּבִיא : 21. בַּיּוֹם שְׁאַלוֹ לְמֶלֶךְ עֲלֵיכֶם
מֶלֶךְ וְהָאֱלֹהִים נָתַן לְהֶם אֶת-שְׁאֹול בְּנִ-קְרִישׁ אִישׁ יִמְיֹנִי
לְמֶלֶךְ עֲלֵיכֶם אֶרְבָּעִים שָׁנָה : 22. וְאַחֲרֵי הַסִּירוֹ אֲתֶךָ

S. translate according to all the requests of your heart.

8. fruit to abundance, 'much fruit.' the prefix ל after ל חֲלִיפִידִים denoting apposition, § 273, n. 2.

Acts XIII. 16-26.

16. παῦλος in Heb. letters. 17. בָּחָר generally takes an object with prefix בְּ, as Deut. vii. 6. uplifted the horn of = exalted. מִרְן ל inf. const. of הַיְהָ, pref. and suff. 'in their being,' when they were. 18. כָּל redup. piel (polel, § 145f.) of nourished. See Gen. xlvi. 11. Gk. ἐτροφοφόρησεν, var. reading from ἐτροποφόρησεν, suffered their manners. See R.V. and marg. 21. Note the paronomasia שְׁאֹול...שְׁאַלְיָהוּ...שְׁאַלְיָהוּ...יִמְיֹנִי an ellipsis for Benjamin; Delitzsch. מִשְׁבַּט בְּנַעֲמָן. 22. הַסִּירֹו inf. const. of סִירֹ with suff., His removal of him (אתו). אֲשֶׁר etc.

מִפְּלֶךָ הַקִּים אֶת־דָּרוֹ לְמַלְךָ עֲלֵיכֶם אֲשֶׁר אָמַר עַל־
וַיַּעֲדֵנוּ מִצְאָתִי אֶת־דָּרוֹ בֶּן־יְשִׁי אִישׁ כָּלְבִּי אֲשֶׁר כָּל־
חַפְץִי יִשְׂלִים : 23. מִזְרָעוֹ הַבִּיא הָאֱלֹהִים בְּדָבָרָו
אֶת־יְשֻׁועַ לִיְשָׂרָאֵל לְמוֹשִׁיעַ : 24. וַיְהִי אַחֲרֵי קָרָא
יוֹחָנָן אֶל־כָּל־עַם יִשְׂרָאֵל לְחַשּׁוּבָה וְלְהַטְבֵּל לִפְנֵי בָּאוֹ :
25. וְכָלְלוֹת יוֹחָנָן אֶת־מְרוֹצָתוֹ אָמַר וּמָה־תַּחֲשִׁבָּן עַל־
מִרְאֵני לֹא אֲנִי הוּא כִּי הַפָּה אַחֲרֵב אַחֲרֵי וְהוּא
אֲשֶׁר קָלָתִי מִהְתָּרְלָו שָׁרוֹךְ נָעַלְיוֹ אֲשֶׁר בְּרֶגֶלְיוֹ :
26. אַתֶּם אֲנָשִׁים אֲחִים זָרָע אָבָרָהָם וּכְלִירָאִי
אֱלֹהִים הַנִּמְצָאים בְּתוֹנְגָם אַלְיָנוּ דָּבָר הַיְשֻׁעָה
הַזֹּאת שְׁלִיחָה :

322.

1 CORINTHIANS XIII.

ST. PAUL'S DISCOURSE ON LOVE.

(Delitzsch.)

1. אֲס־בְּלִשְׁנוֹת אֲנָשִׁים וּמְלָאכִים אָדָבָר וְאַיִן־בָּי
הַאֲהָבָה הִיְתִי בְּנַחֲשָׁת הַמָּה אוֹ כָּצְלָצְלָל תְּרוּעָה : 2. וְכִי

respecting whom *He said and bare witness to him.* etc., two O.T. passages interwoven, 1 Sam. xiii. 14, Ps. lxxxix. 21. בְּלִשְׁנָתִי יִשְׂלִים = מִצְאָתִי יִשְׂלִים quotation from Isaiah xliv. 28 (spoken there of Cyrus). 23. יְשֻׁועַ = *Jehovah is help*, § 263, in Gk. characters Ἰησοῦ-, with added case-ending. יְהֹוָה = *Saviour*. 24. יְהֹוָה I am too insignificant. Jochanan, O. T. John. 25. *And what? τι;* R.V., but others read *τίνα* as indirect interrog. Gk. οὐδὲ εἰπεὶ ἔγω. before very emphatic. 26. *who are found in the midst of you;* an amplification of the Gk. ἐν ὑμῖν.

1 CORINTHIANS XIII.

1. f. ptc. qal of *הַקִּים* *שְׁמַחַתָּה her rejoicing (is).* 6. עִם *with*,

תְּהִוָּה-לִי נִבְואָה וְאֶרְדַּע כָּל-הַסּוֹדוֹת וְכָל-הַדּוֹת וְכֵן
תְּהִוָּה-לִי כָּל-הַאמְנוֹנָה עַד כִּי-אַעֲתִיק הַרְוִים וְאַיְזָבִי
הַאֲהָבָה הַיִתִי כָּאֵין: 3. וְאַס-אַחֲלָק אַת-כָּל-הַוְנִי וְאַס-
אַתְּנָ אַת-גּוֹפִי לְשֻׁרְפָּה וְאַיְזָבִי הַאֲהָבָה כָּל-זֹאת לֹא
תוּלִילִי: 4. הַאֲהָבָה מְאַרְכַּת-אָפָּה וַעֲשָׂה חַסְדָּר הַאֲהָבָה
לֹא תִּקְפֵּא הַאֲהָבָה לֹא תִּחְפְּאֵר וְלֹא תִּתְרֹצֵם: 5. לֹא
תִּعְשֵׂה דִּבְרֵת-תְּפִלָּה וְלֹא תִּבְקַשׁ אֶת אִשְׁר-לָה וְלֹא
תִּתְמַרֵּר וְלֹא תִּחְשַׁב הַרְעָה: 6. לֹא חַטְמֵח בְּעוֹלָה כִּי
שְׁמַחְתָּה עַם-הָאֱמָת: 7. אַת-כָּל תְּשָׁא אַת-כָּל תָּאַמֵּן
אַת-כָּל תְּקִוָּה וְאַת-כָּל תְּסִבֵּל: 8. הַאֲהָבָה לֹא-תִּבְלַל
לְעוֹלָם אֶד-הַנְּבוֹאות הַנָּה תִּבְטְּלָנָה וְהַלְשָׁנוֹת תִּכְלִינָה
וְהַדּוֹת תִּבְטְּלָל: 9. כִּי-קָצָת הַוָּא שִׁידְעָנוּ וְקָצָת הַוָּא
שְׁגַבָּאנוּ: 10. וְכָבֹא הַתְּמִימָה אוֹ עַבְור תִּעְבֶּר הַקָּצָת:
11. כִּי-אָשָׁר הַיִתִי עַזְלֵל בְּעַזְלֵל דִּבְרָתִי בְּעַזְלֵל הַגִּתִּי
בְּעַזְלֵל הַשְׁבָּתִי וְכִי-אָשָׁר הַיִתִי לְאִיש הַסִּירָתִי דִּבְרֵי
הַעַזְלֵל: 12. כִּי בָּעֵת מְבּוּטִים אִנְחָנוּ בְּמַרְאָה וּבְחִידּוֹת
וְאַז פְּנִים אַל-פְּנִים: 13. בָּעֵת יָדַע אָנָּי קָצָה וְאַז כִּי-אָשָׁר
נוֹדַעַתִּי אָדָע אַפְּ-אָנִי: 14. וְעַתָּה שֶׁלְשׁ-אַלְהָה תִּעֲמַרְנָה
הַאֲמָנוֹנָה וְהַתְּקוֹנָה וְהַאֲהָבָה וְהַפְּרוֹלָה בְּהַזָּה הַאֲהָבָה:

as Gk. συγχαίρει, see R.V. 9. Lit. *For a part is that which we know, etc.* (ψ prefix for ας). G. and S. translate the verse *a little portion we know, etc.* 10. עַבְור inf. abs. with verb, *shall utterly vanish away.* 11. סָוֶר hiph. of הַסִּירָתִי. 12. מַרְאָה means *vision* in Ex. xxxviii. 8. חִידּוֹת plur., *riddles*, sing. in Gk.

323.

HEBREWS I.

OPENING OF THE EPISTLE TO THE HEBREWS.

(Delitzsch.)

1. הָאֱלֹהִים אֲשֶׁר־דָּבָר מֵקְרֵם פְּعִמִּים רַבּוֹת וּבְפִנִּים
שְׁנִים אֶל־אֲבָתֵינוּ בַּיַּד הַגְּבִיאִים דָּבָר אֶלְוִינוּ בְּאַחֲרִית
הַיָּמִים הָאֱלָה בַּיַּד בָּנוֹ: 2. אֲשֶׁר־נָתַן לְיוֹרֶשׁ כָּל וְגַם־
עַשָּׂה בַּיָּדוֹ אֶת־הֻזְלָמוֹת: 3. וְהוּא זָהָר כְּבָדוֹ וְצָלָט
יִשְׁוֹתָו וּנוֹשָׂא כָּל בְּדָבָר גְּבוּרָתוֹ וְאַחֲרִי עַשְׂתָּו בְּנֶפֶשׁוֹ
טְהָרָת חַטָּאתֵינוּ וַיֵּשֶׁב לִימִין הַגְּדָלָה בְּמִרוֹמִים: 4. וַיָּגַדְלַ
מָאָר מִן־הַפְּלָאָכִים בְּאַשְׁר הַשֵּׁם אֲשֶׁר נִחְלוּ יָקָר הַוָּא
מִשְׁלָחָם: 5. כִּי אֶל־מֵי מִן־הַפְּלָאָכִים אָמַר מַעֲזָלָם בְּנֵי
אַתָּה אַנְיָה הַיּוֹם וַיַּדְתִּיק וַיּוֹדֵעַ אַנְיָה אֲחִיה־לָלוּ לְאָב וְהַוָּא
יְהִי־הָלֵי לְבָנָן: 6. וַיַּהַבֵּיאוּ אֶת־הַבְּכוּר שְׁנִית לְעוֹלָם אָמַר
וַיַּחַתְּחוּ־לָלוּ כָּל־אֱלֹהִים: 7. הַזֶּן עַל־הַפְּלָאָכִים הַוָּא
אָמַר עַשָּׂה מִלְאָכִיו רֹוחֹת מִשְׁרָתָיו אַשׁ לְהַת: 8. אַךְ

HEBREWS I.

1. *with art.; the true God,* ὁ Θεός. 2. *times;* פְּעִמִּים. 3. *noun, without prep., acc., § 291 b.* שְׁנִים in later Heb., *manners.* 4. *ptc. plur. of* שְׁנָה *to repeat.* by means of; Gk. ἐν. 5. *in the end of the days,* a prophetic formula, Gen. xl ix. 1, Isa. ii. 2, etc. בָּנוֹ the possessive in Gk. See R.V. marg. 6. *a second time* (Del. applies this to the Resurrection). 7. *to the age,* the world of men, οἰκουμένη. See Ps. xcvi. 7, LXX ἀλλαῖς. 8. *surely.* Here corresponding with ver. 8, as μὲν . . . δέ. עַל *with reference to* = πρός. See Ps. civ. 4. 9. *ptc. piel of* שְׁרָת (not used in qal).

על-הָבֵן אָמַר כִּסְאָךְ אֱלֹהִים עֲזָלֶם וְעַד שְׁבֵט מִישָׁר שְׁבֵט
מִלְכִוְתָּךְ: 9. אֲהַבְתָּ אֶדְךָ וְתִשְׁנָא רְשָׁע עַל-כֵּן מִשְׁחָה
אֱלֹהִים אֱלֹהֵיךְ שְׁמַן שְׁמַן מִחְבָּרִיךְ: 10. וְעוֹד אַתָּה
אֲרַצִּי לְעָנִים הָאָרֶץ יִסְדַּת וּמִעַשְׂה יִדְךָ שְׁמִים: 11. הַמָּה
יַאֲבְדוּ וְאַתָּה תַּעֲמֶר וְכָלָם כְּבָגָד יְבָלוּ: 12. בְּלִבְרוֹשׁ
תְּחִלְיפָם וַיְחַלְפּוּ וְאַתָּה הוּא וְשְׁנוֹתֵיקָה לֹא יִתְפּוּ:
13. וְאֶל-מַי מִן-הַפְּלָאָכִים אָמַר מַעֲזָלֶם יִשְׁבַּת לִימִינִי עַד-
אַשְׁית אַבְיךָ חֲדָס לְרָגְלֶיךָ: 14. הַלְאֵתָם כָּלָם
רוּחוֹת הַשְּׁرָת שְׁלֹיחִים לְעֹזָרָה בְּعַד הַעֲתִידִים לְרָשָׁת
אֶת-הַיְשׁוּעָה:

324.

HEBREWS XII. 18-29.

CHRISTIAN PRIVILEGES.

(Delitzsch.)

18. כִּי לֹא-בָּאתֶם אֶל-הָרָגְמָשׁ וּבָעָר בָּאָשׁ וְלֹא
אֶל-עַנְןָ וּרְעַפְלָ וְסֻעָרָה: 19. וְלֹא לִקְוָל שׁוֹפֵר וְלִקְוָל

8. *voc.* See Ps. xlvi. 7, 8. 10-12. See Ps. cii. 26-28. The quotation begins at *λέπτην*, LXX *καρ' ἀρχάς*. *Lord* might have been rendered according to the tone of the Psalm, or, as preferred by Del., *אָרְצִי* the same verb in hiph. act. and qal intrans., *Thou shalt change them, and they shall change*. The Gk. has two verbs, ἀλίξεις, ἀλλαγὴσσονται. *וְאַתָּה הָוָה* and *Thou art He*, as Isa. xlvi. 4. *לֹא יִתְפּוּ* and *אַתָּה הָוָה* *shall not be completed* (*קָפֵט*), i.e. ‘there shall now be an end to them,’ expressed by the Gk. οὐκ ἐκλείψουσιν, ‘shall not fail.’ 13. See Ps. cx. 1. 14. See Ps. cxviii. 1. *m.* ‘constructio ad sensum,’ § 294. *לְעֹזָרָה* *for the aid*. The former word generally denotes *Divine service*, the latter *help to men*. *בְּעַד* Gk. διά, with acc., *for the sake of*. *הַעֲתִידִים* *those who are prepared, or ready* (adj.). *בְּשָׁת* inf. const. of *לְרָשָׁת*. *הַיְשׁוּעָה* *the salvation*, emphatic (art. not in Gk.).

HEBREWS XII. 18-29.

18. *niph.* not in O. T., *touched*, ‘palpable.’ 19. *שְׁלָא* *that not*

הבראים אשר שמעיו בקשו שלא יוסיף לדבר עליהם עוד : 20. כי לא-יכלו לשאת את אשר צו ואמ' בהמה תען בקר סקל תפקל [אוירה תירה בהציב] : 21. והمرאה היה נורא עד-מיאר ויאמר משה יגרתי וחרדתי : 22. כי אם-באתם אל-הר ציון ואל-עיר אלהים חיים אל-ירושלים שבשמיים : 23. ואל-עצת רבבות הפלאנים וערת הבכורים הפתובים בשמים ואל-אלחים שפט הכל ואל-روحות הציקים הנשלמים : 24. ואל-ישוע מליז הברית החדשה ואל-דם ההזאה הפיטיב דבר בידם-הבל : 25. لكن ראו פונתמאני לשם אל-המדבר עמייהם בארץ אף כי אנחנו אסנמאן לשם אל-המדבר מניהים : 26. אשר קולו הרועש או את-הארץ ועתה זה הבטיח לאמר עוד אחת ואני מרועש לא בלבד את-הארץ פינס את-השמי : 27. וזה עוד אחת שאמר מיטיע חליית הנרעשים אשר

(for etc., lit. *He would add to speak with them again* (pleonastic). 20. צנה inf. const. from לשתא. 21. עדר-מיאר very exceedingly, as Gen. xxvii. 33. For the repeated *vvv* see § 298. The sense is so . . . that. 22. אלהים חיון an o-verb; see § 198 a. 23. אלהים Θεοῦ ζῶντος, more forcible without the article. 24. מליז ptc. hiph. of ביר, 'the whole' = all. 25. יוז מליז 'that doeth good to speak rather than,' i. e. *that speaketh better*. 26. זם is here expressed with הבל, not in Gk. 27. אך כ' elliptical, *how much more or how much less*, according to the sense. Prov. xv. 11, Job ix. 14. 28. עוד אחת etc., quoted, with some variation,

הִם עֲשָׂוִים לְמַעַן יַעֲמֵד אֲשֶׁר אַיִּנָּנוּ נְרֻעַת : 28. ^{לֹכֶן}
 אַנְחָנוּ הַמִּקְבָּלִים מִלְכֹוֹת אֲשֶׁר לֹא חִפּוֹת נְבָאָה-נָא
 בְּתוֹךְ וַיַּעֲבֹד בָּה אֱתָה-אֱלֹהִים לְרַצּוֹן לוֹ בְּצִנְיוֹת
 וּבְירָאָה : 29. כִּי אֱלֹהִינוּ אֵשׁ אֲכַלָּה הוּא :

CHAPTER VI.

UNPOINTED PASSAGES.

The Student is recommended, first, to transcribe these passages, fully pointed, with the aid of the notes, and then to translate them into English.

The first two of these passages are from 1 Kings ix and 2 Chron. xxxvi respectively (slightly abridged). A comparison with the Bible text will be useful, not only in testing the student's work, but in illustrating the influence of 'Pause' upon the normal vowels of a word. In these two lessons the *athnach* is inserted as a guide.

325. DIVINE PROMISES AND WARNINGS TO SOLOMON.

1. וַיֹּהֵי כָּכְלוֹת¹ שֶׁלֶמֶה לְבִנּוֹת אֱתָה-בֵּית יְהוָה וְאַתְּ
 בֵּית הַמֶּלֶךְ וְאַתְּ כָּל-חַשְׁקָה² שֶׁלֶמֶה אֲשֶׁר חָפֵץ לְעַשּׂוֹת :
2. וַיַּרְא³ יְהוָה אֶל-שֶׁלֶמֶה וַיֹּאמֶר אֶלָּיו שְׁמַעְתִּי אַתְּ

from Hag. ii. 6, 7 and 21. 28. מִקְבָּלִים (Gk. παραλαμβάνοντες) the word from which *Cabbala* is derived (the *received* doctrine). חִפּוֹת with potential force, see § 280. נְבָאָה-נָא cohortative, *let us come now*. בָּה with it, i. e. with reverence. הָאֱלֹהִים with the art., *the true God*, Gk. τὸ Θεό. לְרַצּוֹן adverbial, *acceptably*.

DIVINE PROMISES AND WARNINGS TO SOLOMON.

¹ Inf. piel of כָּלָה. ² חַשְׁקָה desire, pleasure, but חַפּוֹת is perf. qal of an intrans. verb with similar meaning. ³ Niph.

תפלתך⁴ ואת-תתנהך⁴ אשר התהננהה⁵ לפני הקדשתי את-הבית הזה אישר בנחתה לשום⁶ שמי-שם ערד-עולם והוא עני ולבוי שם כל-הימים: 3. אתה אם תליך לפני כאשר הלק דוד אביך בתם-⁷ לבב ובישר⁷ לעשות כלל אשר צוותיך חוקי⁸ ומשפטיך⁸ תשמר: 4. והקמתי את-כסא ממלכתך על-ישראל לעלם נאשר דברתיך על-דוד אביך לאמר לא-יכרת⁹ לך איש מעלה כסא ישראל¹⁰: 5. אס-שוב¹⁰ תשבעון אתם ובניכם מאחריו ולא תשמרו מצותי הקתי אשר נתתי לפניכם והלכתם ועבדתם אלהים אחרים והשתחויתם להם: 6. והכרתי¹¹ את-ישראל מעלה פנוי האדמה אשר נתתי להם ואת הבית אשר הקדתי לשמי אשלח¹² מעלה פנוי והוא ישראל למשל¹³ ולשניתה¹⁴ בכל-הימים: 7. והבית הזה¹⁵ כל- עבר¹⁶ עלייו ישם¹⁷ וsharp¹⁸ ואמרו: על-מה¹⁹ עשה יהוה כנה²⁰ לארץ הזאת ולቤת הזה: 8. ואמרו על אשר עזבו את-יהוה אלהים אשר הוציא את-אבתכם מארץ מצרים ויחזיקו²¹ באלהים אחרים ווישתחוו להם ויעבדו על-כן הביא יהוה עליהם את כל-הרעה הזאת:

⁴ Noun גֶּזֶב with ה. ⁵ Hithp. *he had implored.* ⁶ ‘To join’ = cause to dwell. The sense, *I have prepared for myself a holy place.*

⁷ Subst. הַמֵּס (adj. סָפִר); and subst. שָׁרֵךְ directness, rectitude (adj. יְשָׁרָךְ).

⁸ Plural, with suff. ⁹ Impf. niph. The sense, *There shall not fail.*

¹⁰ Inf. abs. qal. ¹¹ From קְרֻתָּה. ¹² Impf. piel. ¹³ לְ for, with predicative signification. ¹⁴ שְׂנִינָה a taunt, laughing-stock: from שְׂנִין sharpen. ¹⁵ Nom. abs. ¹⁶ Ptc. qal. ¹⁷ יְשָׁמֵם impf. qal of שְׁמָם and שְׁמַם to be astonished. ¹⁸ = ‘hiss,’ ‘deride.’ ¹⁹ = ‘wherefore?’

²⁰ בְּקָה, from בָּקָה, and בְּ thus. Milel, like בְּקָה. ²¹ laid hold on (גָּזַב).

326. FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

1. בן-עשרים ואחת שנה צְרִיקֵיהוּ¹ במלכו ואחת
עשרה שנה מלך² בירושלים: 2. ויעש הרע בעינוי
יהוה בכל אשר עשה יהוויקום¹ ולא נכנע³ לפני
ירמיהו¹ הנביה מפי יהוה: 3. וגם במלך נבוכדנצר¹
מרד⁵ אשר השיבו⁶ באלהים ויקש⁷ את-ערפו ויאמץ⁸
את-לבבו משוב⁹ אל-יהוה אלהי ישראל: 4. גם
כל-שריו הכהנים והעם הרבו¹⁰ למעל-מעל בכל תשובות¹¹
הѓאים ויטמאו¹² את-בית יהוה אשר הקristol בירושלם:
5. וישלח יהוה אלהי אבותיהם עליהם ביד-מלךינו
השכם ושלוח¹³ כי-חמל¹⁴ על-עמו ועל-מעונו¹⁵: 6. ויהיו
מלעבים¹⁶ במלך האלים ובזויים¹⁷ דבריו ומתחעים¹⁸
בנביאיו עד עלות¹⁹ חמת-יהוה בעמו עד-לאין²⁰
מרפא²¹: 7. ויעל²² עליהם את-מלך כשדים²³ ויهرג
בחוריהם²⁴ בחרב בבית מקדש²⁵ ולא חמל על-בחור
ובתולה²⁶ זקן וישש²⁷ הכל נתן בידו: 8. וכל כל

FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

¹ Proper name. ² Verb. ³ Niph., *humbled himself*. ⁴ = according to the command (mouth) of. ⁵ קָרַד (with בְּ = against). ⁶ Hiph. of גָּזַב, *made to swear*. ⁷ Impf. hiph. apoc. of נִשְׁתַּחֲוֵה, *stiffen*. ⁸ Impf. piel. ⁹ קָנַן with inf. = 'that not.' ¹⁰ Pf. hiph. of נִבְנָה, lit. *multiplied to transgress transgression*. ¹¹ תֹּועַבָּה (from עַוְבָּד) *abominable deed*. ¹² Impf. piel. ¹³ Inf. abs. qal after הַשְׁבֵּס with adverbial force: 'earnestly and constantly.' ¹⁴ *He pitied*, 'spared,' with עַל. ¹⁵ *Dwelling*, from צִוֵּן. ¹⁶ לְצַב (only in hiph.) *mocked*, with בְּ. ¹⁷ Ptc. qal. ¹⁸ Hithpol. of עַזְתָּה *derided*, with בְּ. ¹⁹ Inf. const. qal of צְלָה. ²⁰ Lit. *till there was nothing of*. ²¹ מִרְפֵּא (from רְפֵא) 'healing,' *help*. ²² Hiph. apoc. ²³ Chaldeans, *בְּחוּרִים*. ²⁴ בְּחוּר, pl. *a young man*. ²⁵ מִקְדָּשׁ *holy place*. ²⁶ 'Virgin,' 'young woman.' ²⁷ יְנִשָּׂא *hoary head* = 'the aged.'

בֵּית הָאֱלֹהִים הַגְּדוֹלִים וְהַקְּטָנִים וְאוֹצְרוֹת²⁸ בֵּית יְהוָה
וְאוֹצְרוֹת הַמֶּלֶךְ וְשָׁרוֹיו הַכָּל הַבִּיא בָּבֶל²⁹: 9. וַיַּשְׁרַפְיָ
אַתְּ-בֵּית הָאֱלֹהִים וַיַּנְתַּצֵּר³⁰ אֶת חֹמֶת יְרוּשָׁלָם וְכָל-
אַרְמָנוֹתָה³¹ שָׁרְפוּ בָּאָשׁ וְכָל-כָּלִי מִחְמָדִיה³² לְהַשְׁחִית³³:
10. וַיָּגַל³⁴ הַשְׁאֲרִית³⁵ מִן-הַחֲרֵב אַל-בָּבֶל וַיַּהַוְלוּ
וְלַבְנֵי לְעָבָדִים עַד-מֶלֶךְ מִלְכּוֹת פְּרָס³⁶:

327.

EARLY CHRISTIANITY DESCRIBED

(in a Letter to an Enquiring Heathen).

V. לְעָבָדֵי הַמֶּשֶׁיחַ¹ לֹא הִתֵּה אֶרֶץ אַחַת² וְלֹא לְשׁוֹן
וְלֹא מִשְׁפָט אֶחָד לְהַפְּرֹדֶם³ מִכָּל-הָאָנָשִׁים: 2. לֹא
יִשְׁבּוּ⁴ בָּעֲרֵיהם לְכָרְם וְلֹא נְלֻעַג⁵ לְשׁוֹנָם מִשְׁמוֹעַ וְלֹא
סְרֵה דְרָכָם מִן הָאָנָשִׁים הָאֶחָרִים⁶: 3. לֹא נִמְצָא
לְקָחֵם⁷ בְּחַקְרָה⁸ הָאָדָם וּבִגְיָעַת⁹ הַעֲרוּםִים¹⁰ וְגַם לֹא

²⁸ אָרְכּוֹן treasure. ²⁹ בָּבֶל Babylon. ³⁰ Piel, broke it down. ³¹ אָזָר treasure. ³² Inf. niph. of קָרַד, pl. מִקְרָדִים, desire, something desired, hence jewel, from קָרָד. ³³ Inf. with לְ, as marking the purpose, so that they ...
³⁴ Hiph. = deportavit. ³⁵ The residue from the sword; 'those whom the sword had spared.' ³⁶ פְּרָס, in pause פְּרָס, a Persian, (collective) Persia.

EARLY CHRISTIANITY DESCRIBED.

A free rendering into Hebrew of a passage from the *Epistle to Diognetus*, a work by an unknown author, probably of the second century. It is appended, in the only known MS., to the writings of Justin Martyr. Bishop Lightfoot is disposed to attribute it to Pantaenus, the master of Clement of Alexandria (c. A.D. 180–210). It is a simple and impressive plea for Christianity, evidently addressed to a heathen enquirer after the truth.

¹ = 'servants of the Messiah,' i.e. Christians. ² Cf. Gen. xi. 1.
³ Inf. niph. of קָרַד; Gk. διακρίνειν. ⁴ Impf., as denoting repetition.
⁵ niph., barbare locutus est. ⁶ In original, βίον παράσημον ἀσκοῦσι.
⁷ לְקָחֵם doctrine. ⁸ חַקְרָה an examination. ⁹ From יִשְׂחַח weariness.
¹⁰ Here = inquisitive; in Gk. πολυπράγμων.

מורים¹¹ בתונס לחת חקותיהם ללימודים¹² :
 4. ישבו¹³ ערים בני יון¹⁴ איש בארץ אבותיו ולבושים
 ואנלם ככל-סביביהם¹⁵ ואיש יעשה נפשט עמו
 בכל-דרכיו : 5. וחתת¹⁶ דרכם הפלא¹⁷ בעני נל-
 האדם וראיהם ישמו¹⁸ עליהם : 6. ישבו את-ארץ
 מולדתם והם נגירים¹⁹ ירשו את-כל-הטוב כאורה²⁰
 ויישאו את-כל-הרע ננקרים : 7. בבשר²¹ יחיו ולא
 ילכו בבשר²¹ : 8. בארץ מקום מגירותם ובשדים בית
 שבתם²² : 9. ישמרו את-החקים אשר נכתבו לעמים
 ובמעשיהם עוז²³ מן החקים : 10. אהבו²⁴ את-כל-
 האנשים ועשקו²⁵ לכלם : 11. אין יודע את-פעלים
 והשופט מרשיע אותן : 12. ינתנו למות ויקומו לחיים
 רשים²⁶ הימה ומעשיותם רבים חסרו כל-דבר ושבעו
 כל-דבר : 13. נשאו חרפה וברחרפה גדול כבודם :
 14. יגדפם²⁷ חרוגל²⁸ ונצקו²⁹ ישמעו את-קללה³⁰
 והימה מדברים³⁰ ברכה : עברת³¹ האנשים תלוח³²
 אתם והימה מכבדים³⁰ את-בני אדם : 15. ייטיבו³³
 והנה בני מות³² הימה נמרעים ויום ההרגה³³ כיום
 שבחה וכינום הצלת³⁴ נפשם : 16. היהודים ילחמו³⁵

¹¹ Teachers, pte. hiph. of יָרַה; whence also הָזְרָה. ¹² Learners, pte. qal pass. ¹³ Impf., as denoting repetition. ¹⁴ Πόλεις Ἐλληνίδας, Javan, Ionia. ¹⁵ Loca circumiacentia. ¹⁶ Κατάστασις τῆς ἑαυτῶν πολιτείας.

¹⁷ Niph. ¹⁸ From מִמְשֵׁךְ. ¹⁹ ὡς πάροικοι. ²⁰ οὐράχ²¹ indigena; sing. coll. ²¹ Flesh, in two meanings. ²² Ἐπὶ γῆς διατρίβονσιν ἀλλ' ἐν οὐρανῷ πολιτεύονται. ²³ From צְרוֹן. ²⁴ Pf. with the signification of the present, as with many other verbs of like signification in this connection.

²⁵ Pual. ²⁶ From רָוַשׁ. ²⁷ Piel. ²⁸ The slanderer, qal ptc.

²⁹ They listen to their reviling; κολάζονται. ³⁰ Ptc. piel. ³¹ עֲבָרָה

נְבָרֶס. ³² Sons of death, ‘condemned to die.’ ³³ הָרָקָה slaughter.

³⁴ deliverance; κολαζόμενοι χαίρουσιν ὡς ζωοποιούμενοι. ³⁵ Niph.

בָּהֶם כַּאֲשֶׁר בְּגּוּיִם וּבְנֵי יֹון רַדְפִּי אַתֶּם וְלֹא יְדֻעַּ
אִיבְּיהֶם לְדָבָר לִמְהָ יְשַׁנְּאֹוּם :

VI. הנה בדבר אחד אניד³⁶ לנפש האדם בגוייה
כעבדי³⁷ המשיח באנשימים : 2. כי ישבה הנפש בגוייה
ולא הייתה מגوية : 3. והם ישבו בחילד³⁸ ולא היו
מחילר : 4. לא נראית הנפש ינסגרה בבשר הנראה
ונם הם נורעו בשבות³⁹ באנשימים ויראת אללים אשר
בם לא תודע : 5. שנא הבשר את-הנפש חنم⁴⁰ ונלחם⁴¹
ביה : 6. כי עצרה⁴² הנפש את-הבשר לעשות כתאותו⁴³
ואת-למודי המשיח שנאו האנשימים כי עצרים מן
ההוות⁴⁴ : 7. הנפש אהבה את-הבשר השנא ואת-
בדיו⁴⁵ ועבדי המשיח אהבו את-השנאים : 8. נסגרה
הנפש בבשר והוא מכללה⁴⁶ את-הבשר כן נעצרים
אללה בארץ כבית כלא⁴⁷ והם מכללים את-הארץ :

³⁶ Ἀπλῶς δ' εἰπεῖν. ³⁷ β . . . β , see Vocabulary. ³⁸ αἱρέων.

³⁹ Inf. constr. ⁴⁰ Μηδὲν ἀδικουμένη. ⁴¹ ψύζει to restrain, shut in; sometimes with τὸν of that which is checked, as 2 Kings iv. 24. ⁴² πάθος desire, longing. ⁴³ περιττός lust. ⁴⁴ πόρις (from πέρι to sever), parts of the body, limbs, members. ⁴⁵ Συνέχεια. ⁴⁶ Γῆ.

328. EXTRACT FROM THE RECENTLY-DISCOVERED FRAGMENTS
OF THE HEBREW ORIGINAL OF THE WISDOM OF BEN
SIRA (ECCLESIASTICUS) *.

* * Place the accents, *athnach* for the half-verse and *silluq* for the end,
on the tone syllables.

CHAPTER XLIV. 1-15.

שְׁבָח¹ אֲבוֹת עַולִּם

אהללה נא אנשי הסדר	1
רב כבוד חלק להם ² עליון	2
וגדלו מימות עולם	
וأنשי שם בגבורתם	3
דורי ³ ארץ במלכותם	3
היוועשים ⁴ בתבונתם	3*
שרוי גוים במזמותם	4
חכמי שיח בספרתם	4*
חווקרי מזמור על חוק ⁶	5
אנשי חיל וסומני ⁷ נח	6
מושלים במשמרותם	
נושאי משל בכתב	
ושוקטים על מכונותם	
ובימיהם תפארתם	
כל אלה בדורות נכבדו ²	7
להשתענות ⁹ בנחלתם	8
יש מהם הניחו ⁸ שם	

CHAPTER XLIV. 1-15.

* Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., with the early versions (Greek, Syriac, and Latin), and an English translation. Oxford, Clarendon Press, 1897. The portion comprised is from xxxix. 15 to xlix. 11. For the most part the language is pure Hebrew, with but slight Rabbinical or Aramaic admixture. The extract, with some alterations as noted below, is inserted here by generous permission of the Publishers.

¹ TITLE, *שְׁבָח*: see the verb (*piel*) Ps. lxiii. 4, cxvii. 1, etc.

² Added from margin. ³ Prob. רֹזֵץ (marg.) ptc. qal of *רָזַץ* to have dominion over, as Gk. κυριεύοντες. ⁴ Counsellors (Isa. ix. 5). ⁵ In their searchings out (cf. Ps. xciv. 4). The Gk. must have been rendered from a different text. ⁶ קֹו (marg.) measure or rule (see Ps. xix. 5). ⁷ (marg.) supported; Gk. κεχωρηγημένοι, furnished.

⁸ Hiph. of *to bequeath* (cf. Eccles. ii. 18). ⁹ Marg. *to narrate*, hithp. inf. of *נוֹשֶׁא*.

- 9 וַיֵּשׁ מֵהֶם אֲשֶׁר אָין לוֹ זֶכֶר וַיֵּשְׁבְתּוּ כִּאֲשֶׁר שְׁבָתוּ
וּבְנֵיהֶם מֵאַחֲרֵיהֶם
* 9 כִּאֲשֶׁר לֹא הָיו הָיו
10 וְתַקְוֹתָם לֹא תִשְׁבַּת
וְנַחֲלָתָם לְבָנֵי בָנִים
10 וְאֹולָם אֱלֹהָי אֲנָשֵׁי חַסְדָּי
11 עִם זָרוּם נָאָמֵן טוּבָם
13 עַד עֲולָם יַעֲמֵד זֶכְרָם
14 גּוֹיִתִיָּהֶם שָׁכְבּו בְּשָׁלֹוֹבָם
12 וְשֻׁמוֹתָם יִהְיֶה לְדוֹר וְדוֹר
15 חַכְמָתָם תִּשְׁנַה עַדָּה
13 וְתַהֲלָתָם יִסְפֶּר קָהָל

329. SAYINGS OF THE JEWISH FATHERS.

The following sentences are taken from the *Pirqé Aboth*, a tractate of the Jewish Mishna¹, and illustrate the highest ethical teaching of the Rabbis. The language is that of a transitional period, but will present little difficulty to the student of Biblical Hebrew. Some words, non-occurrent in the Hebrew Scriptures, will be readily traced to their roots; while words and constructions belonging to the New Hebrew, or to Aramaic, are explained in the notes.

Special points observable are (1) the use of *תֹּרְהָה* *Law*, without the article, almost as a proper name; (2) the relative ·שֶׁ, see § 296 f, in its wider use as a conjunction, with *שֶׁל* (לְשֶׁל) as a preposition governing the genitive; (3) the very common occurrence of the termination *וֹת* in abstract nouns and substantivized infinitives; (4) the plural *וּ* instead of *וּם*. The editions, however, greatly differ in this last respect.

¹⁰ *Their hope shall not perish*; Gk. ὅντες δικαιοσύνας οὐκέπελήσθησαν, ‘whose righteous deeds have not been forgotten.’ ¹¹ MS. here defective; verb inserted impf. niph. ¹² Verse supplied from Gk. ¹³ Verse added from margin.

SAYINGS OF THE JEWISH FATHERS.

¹ See *Die Sprüche der Väter, ein ethischer Mischna-Traktat*, ed. Prof. H. M. Strack, 2nd ed., Berlin, 1888; and for a translation, with valuable notes and dissertations, *Sayings of the Jewish Fathers*, by Charles Taylor, D.D., Cambridge, 2nd ed., 1897; also a compendious edition of the text, Heb. and Eng., by the late Dr. Robert Young, Edinburgh. The references to chapters and sections are from Strack’s edition.

(1) Preface (ch. i. § 1).

משה קבל¹ תורה מסיני² . ומסרה ליהושע³ . ויוהושע
לזקנים . וokaneim לבנאים . ונביאים מסורה⁴ לאנשי
כנסת⁵ הגדולה . הם אמרו שלשה דברים : היו
מתוונים בדין . והעמידו תלמידים הרבה . ועשו סיג⁶
לتورה :

(2) Pillars of the World (ch. i. § 2).

(Simon the Just.)

על שלשה דברים העולם עומד על התורה ועל
העבודה⁷ ועל גמilot⁸ חסדים :

(3) Dutiful Service (ch. i. § 3).

(Antigonus of Soko.)

אל תהיו כעבדים המשמשין את הרב⁹ על מנת¹⁰
לקבל פרם¹¹ . אלא¹² והוא כעבדים המשמשין את הרב
שלא על מנת לקבל פרם וכי מורה שמים¹³ עליהם :

(4) Golden Silence (ch. i. § 17).

(Simeon, son of Gamaliel.)

כל ימי גודלי בינה החכמים ולא מצאתи לגוף¹⁴ טוב
משתוקה¹⁵ . ולא המדרש¹⁶ הוא העקר אלא המעשה .
וכל המרבה דברים מביא חטא :

¹ Piel. ² From Sinai. ³ קָרַר (later Heb.) delivered. ⁴ קְנַח (later Heb.)
synagogue : see verb, Esther iv. 16. ⁵ סִינֵּה a fence. ⁶ Divine
service. ⁷ The requital, or bestowal of. ⁸ Lord, dominus. ⁹ (ל)צְלִיכָה
with a view to. ¹⁰ פָּרָם recompence. ¹¹ אֶלָּא but, sondern. ¹² שָׁמִים
heaven, continually in later Heb. metonymy for God. ¹³ גּוֹף (later
Heb.) a body, a man. ¹⁴ Silence, from שְׁקָק study, learn-
ing, from קְרַשׁ.

(5) Forces that Sustain the World: see (2); (ch. i. § 18).

(*Simeon, son of Gamaliel II.*)

על שלשה דברים העולם עופד . על הדין ועל האמת ועל השלום שנאמר¹⁶ 'אמת ומשפט שלום שפטו בשעריכם :

(6) Study and Business (ch. ii. § 2).

(*Gamaliel, son of R. Jehudah.*)

יפה תלמוד¹⁷ תורה עם דרך ארץ¹⁸ שיגיעת שנייהם משכחת²⁰ עון וכל תורה שאין עמה מלאכה סופה²¹ בטלה וגורהת²² עון :

(7) God's Will and Ours (ch. ii. § 4).

(*By the same.*)

עשנה רצונו כרצונך . כדי²³ שיעשה רצונך כרצונו . בטל²⁴ רצונך מפני רצונו כדי שיבטל רצון אחרים מפני רצונך :

(8) Our Day's Work (ch. ii. §§ 15, 16).

(*R. Tarphon.*)

היום קצר והמלאנה מרבה והפועלים עצלים . והשבר הרבה . ובעל הבית דוחק : לא עלייך המלאנה לגמור . ולא אתה בן חורין²⁶ להבטל

¹⁶ (§ 297 f) as it is said, a formula of citation from Scripture; see Zech. viii. 16. ¹⁷ Study; cf. Talmud. ¹⁸ worldly business or care.

¹⁹ יג'יצה, the practice of (יָצַע) with 'שׁ'. ²⁰ Hiph. pte. of שׁבֵח. ²¹ (At) the end of it = at length (post-biblical).

Fem. pte. segholate form; 'involves' or 'occasions.' ²³ כדי followed by 'שׁ', in order that. ²⁴ Piel, 'cause to cease,' cf. Eccles. xii. 3; annul. ²⁵ Pte. of דָחַק to 'urge, press on,' urgent.

²⁶ 'Son of nobles'; free.

מןנה . אם למדת תורה הרבה נותני לך שכר הרבה ²⁷ . ונאמן ²⁸ הוא בעל מלאכתך שישלם לך שכר פצעולתך . ודע שמתן שנין ²⁹ של-צדיקים לעתיד לבוא : ³⁰

(9) Root and Branch (ch. iii. § 17).

(R. La'zar ben 'Azariah.)

כל שחכמתי מרובה ממעשו למה הוא דומה ³¹ . לאילן ³² שענפיו מרובין ושרשיו מועטין . והרוח באה ועוקרטו והופכתו על פניו [שנאמר ³³] 'יהוה כערער בערבה ולא יראה כי יבוא טוב . ושן הררים במדבר ארץ מלחה ולא תשב'] וכל-شمיעשו מרובין מהכמתו למה הוא דומה לאילן שענפיו מועטין ושרשיו מרובין . אפלו ³⁴ כל הרוחות שבועלם באות ונושבות בו . אין מזויות אותו מקום :

(10) Intrusions (ch. iv. § 18).

(R. Simeon ben-Eleazar.)

אל תרצה ³⁵ את חברך בשעת בעטו . ואל תנחמו ³⁶ בשעה שתיתו ³⁷ מוטל לפניו ואל תשאל לו בשעת נdroו . ואל השתדל ³⁸ לראותו בשעת קלקלתו ³⁹ :

²⁷ As adj., *much*. ²⁸ Ptc., as present, see § 276 e. ²⁹ Suffix redundant: 'that their reward,' i. e. that of the righteous. ³⁰ The 'time to come'; either *coming days* or the *future life*. ³¹ To what is he like? cf. Luke xiii. 18, &c. ³² אֵילָן Chaldee, *a tree*. ³³ The quotation (Jer. xvii. 6) is omitted in many copies. ³⁴ אֲפָלוּ post-biblical, *even though*.

³⁵ Conciliate, as Job xx. 10 (piel). ³⁶ Cf. Isa. xxii. 4. ³⁷ שְׁמַתּו (qal ptc.). ³⁸ Hithp. of שְׁבַל (post-biblical) *to endeavour*. ³⁹ Noun from קָלַל, light esteem, *disgrace*.

(ii) Characteristics of the Torah Student (ch. vi. §§ 5, 6).

(*R. Jehoshua ben-Levi.*)

הتورה נקנית באربעים ושמונה דברים . ואלו הן :
 בתלמוד בשמיות⁴⁰ האון בעריכת⁴¹ שצתיים בבנת
 הלב בשכליות⁴² הלב באימה⁴³ ביראה בענווה בשטחה
 בטהרה בשימוש⁴⁴ חכמים בדקדוק⁴⁵ הברים ובפלפול⁴⁶
 התלמידים בישוב⁴⁷ במקרא⁴⁸ במשנה⁴⁹ במעט
 סחרורה⁵⁰ במעט דרכ אָרֶץ במעט תעוג במעט טנה
 במעט שיחה במעט שחוק בארץ אַיִם⁵¹ בלב טוב
 באמנות⁵² חכמים בקבלה היסורין⁵³ : המכיר את
 מקומו . והשמה⁵⁴ בחילקו . והעשה סיג⁵⁵ לדבריו .
 ואינו מחזיק טובה לעצמו⁵⁶ . אהוב אוהב את המקום .
 אהוב את הבריות⁵⁷ . אהוב את הצדקות אהוב את
 המישרים⁵⁸ . אהוב את התוכחות⁵⁹ . ומתרחק מן
 הנבוד . ולא מגnis⁶⁰ ליבו בתלמודו . ואינו שמה
 בהוראה⁶¹ . נושא בעול⁶² עם חברו . ומכרע לנוף
 זכות⁶³ . ומעמידו על האמת . ומעמידו על השלום

⁴⁰ Const. of 'earring,' 'hearing,' *שְׁמִיעָה* (post-bibl.). ⁴¹ Const. of *preparation*. ⁴² 1 Chron. xxii. 12. ⁴³ See Prov. xx. 2. ⁴⁴ *שְׁבֵל* = *discernment* (cf. *שְׁכֵלָה*). ⁴⁵ *discussion* (*דְּקָדֹק* *to crush*). ⁴⁶ *keen disputation* (*פְּלִיפּוֹל* *to divide, split*). ⁴⁷ *sedateness* (*נִשְׁבָּה*). ⁴⁸ *reading*, i. e. of Scripture; see Neh. viii. 8. ⁴⁹ *Mishnah*, the Second (Law): a post-biblical word and idea. ⁵⁰ *traffic* (*סְחֻרָה* (Ezek. xxvii. 15)). ⁵¹ *Long-suffering*. ⁵² Const., *confidence in*. ⁵³ *By acceptance of the (appointed) chastisements*. ⁵⁴ Adj. *joyful*. ⁵⁵ See note 5, p. 221. ⁵⁶ 'Goodness,' or *merit*, *to himself*. ⁵⁷ 'Creations' (cf. Num. xvi. 30), i. e. *all created things*. ⁵⁸ *Uprightness* (only in pl. Prov. i. 3; ii. 9, etc.). ⁵⁹ *Admonitions, reproofs* (Prov. vi. 23). ⁶⁰ Hiph. ptc. *רָחַם* (*with* *לִבּוֹ* *a yoke*; the *בָּ* redundant, as Job vii. 13). ⁶¹ *Information, lore*, especially *ritualistic*. ⁶² *בְּצֹול* (*with* *over-estimates himself*). ⁶³ *scale of merit* (*post-biblical*, from *זָקָה* *to be pure, faultless*).

וְמִתְיַשֵּׁב⁶⁴ לְבוֹ בְּחֶלְמוֹרוֹ . שָׂוָל וּמִשֵּׁב⁶⁵ שְׁוֹמֵעַ
וּמוֹסִיף . הַלּוֹמֵד עַל מִנְתָּלֵם⁶⁶ וְהַלּוֹמֵד עַל
מִנְתָּלֵעֶשׂ . הַמְחַנִּים אֶת רְבוּ⁶⁷ וְהַמְכֻן⁶⁸ אֶת
שְׁמוּעָתָו , וְהָאוֹמֵר דָּבָר בְּשֵׁם אָוֹמְרוֹ . הַאֲ⁶⁹ לִמְדָת
כָּל הָאוֹמֵר דָּבָר בְּשֵׁם אָוֹמְרוֹ מִבְיאָ גָּאוֹלָה⁷⁰
לְעוֹלָם . שָׁנָאֵר 'וְתָאֵר אֶסְתָּר'⁷¹ לְמַלְךָ בְּשֵׁם
מַרְדָּכַי :

(12) Torah the Supreme Treasure (ch. vi. § 9).

(R. José ben-Qisma.)

פעם אחת הייתה מהלך בדרך ופגע بي אדם אחד .
ונתן לי שלום⁷² והחזרתי⁷³ לו שלום . אמר לי רבי
מאיזה⁷⁴ מקום אתה . אמרתי לו מעיר גודלה של
הכמים ושל סופרים אני . אמר לי רבי רצונך⁷⁵
שתדרור⁷⁶ עמננו במקומנו ואני אתן לך אלף אלפים
דינריו⁷⁷ זהב ואבנים טובות ומרגליות⁷⁸ . אמרתי לו בני
אם אתה נותן לי כל-כספי זהב ואבנים טובות
ومرגליות שבועלם אני לך אלא במקום תורה .
ולא עוד שבשעת⁷⁹ פטירתו⁸⁰ של אדם אין מלויין⁸¹
אותו לא כסף ולא זהב ולא אבני טובות

⁶⁴ Hithp. of נִשְׁבַּע, post-biblical, settles himself down. ⁶⁵ Answering, as Prov. xviii. 13; xxiv. 26. ⁶⁶ Piel, to teach. ⁶⁷ His master (learning from the disciple). ⁶⁸ ptc. piel, later Heb., from כוֹן const. of שְׁעָה moment, from verb 'to glance' (Augenblick). ⁶⁹ Interj. lo! ⁷⁰ Or, נְאָלָה redemption, deliverance. ⁷¹ See Esther ii. 22. ⁷² Formula of salutation.

⁷³ Hiph. of חָזַר, post-biblical, to return. ⁷⁴ Whence? מִקּוּם pleonastic. ⁷⁵ (If it be) thy pleasure. ⁷⁶ That thou dwell, Ps. lxxxiv. 11. ⁷⁷ Dinars. ⁷⁸ pearls. ⁷⁹ פִּטְרָה departure, death. ⁸⁰ Ptc. piel of לְזַה to accompany.

ומרגליות אלה תורה ומעשים טובים בלבד . ⁸² שנאמר
 'בהתהלך תנחה אתה' . 'בשכך תשמור עלייך' .
 וධיקיות היא תשיחך' . 'בהתהלך תנחה אתה'
 בעולם הזה . 'בשכך תשמור עלייך' בקבר . וধיקיות
 היא תשיחך לעולם הבא . וכן כתוב בספר תהילים
 על ידי דור מלך ישראל ⁸⁴ . 'טוב לך תורה פיך מאלפי
 זהב וכסף' . ואומר ⁸⁵ 'לי הנכף ולוי הזהב נאם כי
 צבאות' :

CHAPTER VII.

ENGLISH-HEBREW EXERCISES.

The first seventeen of these Exercises, for rendering English into Hebrew, exhibit in succession the various forms of the Hebrew verb, and are for the most part parallel to Exercises xvi–xxxiv in the Etymology.

'The LORD' (when in capital letters) is to be rendered by יהוה.

Exercise i.

330. STRONG VERBS: QAL. (See Exercise xvi, p. 78.)

1. Have ye observed the commandment? 2. We have kept the Sabbath. 3. The children of Israel dwelt in Egypt. 4. God created the sun and the moon, ¹to rule ²over the day and the night. 5. The earth is full of violence. 6. Riches (endure) not ³for ever, but righteousness endures ⁴from generation to generation. 7. Break in pieces the arm ⁵which plunders (the) poor and (the) orphan. 8. The LORD will judge the world in righteousness. 9. ⁶How long, O sluggard, wilt thou sleep?

⁸² *לבד* with pref., *alone*.

⁸³ Prov. vi. 22.

⁸⁴ Ps. cxix. 72.

⁸⁵ Hag. ii. 8.

EXERCISE I.

- | | | | | | |
|--|--------------------------|------------------------------|---------------------------------|---------------------------------|---|
| ¹ Inf. const. with <i>ל</i> . | ² <i>בְ</i> . | ³ <i>לעוזָם</i> . | ⁴ <i>לדורְדוֹר</i> . | ⁵ Ptc. with article. | ⁶ <i>עד־מֵתִים</i> , properly 'till when?' |
|--|--------------------------|------------------------------|---------------------------------|---------------------------------|---|

Exercise ii.

331. STRONG VERBS: NIPHAL. (See Exercise xvii, p. 82.)

1. The bow has been broken, the land has escaped the wicked war, the earth will bring forth seed and harvest.
2. A just and blameless man will hide himself before a wicked (one).
3. On the seventh day thou shalt rest from all thy work.
4. ¹He who stays himself upon the LORD shall also rejoice upon earth.
5. The soil is more precious than silver and gold.
6. Take heed that ye walk not in an evil way.
7. ²Jeroboam was made king instead of ³Rehoboam.
8. What is man? A breath which death ⁴can destroy daily.
9. They slept heavily and were refreshed.

Exercise iii.

332. STRONG VERBS: PIEL AND PUAL.

(See Exercise xviii, p. 84.)

1. The LORD ⁵requisites to a man (his) violence.
2. Seek (thou) peace, and follow after uprightness.
3. How long will ye seek falsehood?
4. Envy not the rich.
5. We have received the ⁶good from the LORD; shall we not also take the ⁶evil?
6. Great is the LORD, and ⁷greatly to be praised.
7. There is a time to seek and a time to lose.
8. This matter is written in the book of Jasher.
9. Wherewith shall I come before the LORD?
10. Come before His presence (face) with (in) a pure heart.
11. If thou wilt keep the law, thou shalt dwell in safety.
12. ⁸He who is exalted by the LORD ⁹will surely be great.

EXERCISE II.

¹ Ptc. with article. ² בְּגַעַת. ³ בְּגַעַת. ⁴ Express by impf.

EXERCISE III.

⁵ Impf. (to signify what is usual). ⁶ Feminine. ⁷ after the verbal form. ⁸ Ptc. with article. ⁹ Inf. abs., and verb.

Exercise iv.**333. STRONG VERBS: HITHPAEL, HIPHIL, HOPHAL.**

(See Exercise xix, p. 87.)

1. ¹ Deal justly with the poor and miserable; as God also will deal justly ² with you.
2. Are not ³ the orphan and oppressed committed to God?
3. Righteousness ⁴ exalts a people, and to follow after peace will ⁵ make a man blessed.
4. Walk before the LORD ⁶ and be just and holy, as He is.
5. Well is it with the man who is afraid of sin.
6. The sinners walk in darkness.
7. David was made king over a great people.
8. The land rested from war and ⁷ was reconciled with the LORD; the LORD broke the bow in pieces and made wars to cease.
9. Jest not ⁸ in the evil day.

Exercise v.**334. VAV CONSECUTIVE: JUSSIVE AND COHORTATIVE FORMS.**

(See Exercise xxi, p. 96.)

1. And Abraham said unto the LORD: ⁹ I will speak, perhaps ¹⁰ there may be found ten just persons in this city. Wilt Thou destroy the city if ¹¹ these ten are found therein?
2. Then the LORD ¹² destroyed the city, since these ten were not found therein.
3. Adam said: ¹³ I will hide myself, because I have done ill.
4. Man has been made king upon the earth, ¹⁴ to rule over great and small cattle, over the four-footed beasts, and over every living thing.
5. I will be prudent in every work, and will be just toward all men; I will praise the LORD among all the people.

EXERCISE IV.¹ Hiph. of קָרַצְתִּי with accusative. ² אֶתְכֶּסֶת. ³ Collective sing.⁴ Impf. piel of שָׁבַע. ⁵ Piel of רָשַׁע. ⁶ הַיְהָה. ⁷ Hoph. of שָׁלֹם followed by הֲ. ⁸ Repeat the article, with subst. and adj.**EXERCISE V.**⁹ Cohortative form of דָּבַר. ¹⁰ Impf. niph. of אָמַד with הֲ paragogic. ¹¹ Article. ¹² Impf. with הֲ consec. ¹³ Cohortative niph. or hithp. from סִפְרָה. ¹⁴ Inf. with הֲ, and followed by הֲ.

Exercise vi.

335. THE VERB WITH SUFFIXES.

(See Exercise xxii, p. 100.)

1. Whosoever will honour me, him will I also honour and make great, saith the LORD. 2. David was greater than Saul, for he rendered to him good instead of the evil which he (Saul) ¹ had rendered to him. 3. As the tempest ² carries away a leaf, thus will God visit the transgressor and carry him away. 4. He who observes prudence, ³ she will watch over him and deliver him. 5. Thou, LORD, knowest us and provest us. Thou wilt deliver us out of ⁴ affliction; and we will praise Thee from generation to generation. 6. Let us meditate ⁵ day by day on the kindness which the LORD has shown ⁶ to us, who has impelled us to the right and given ⁶ us a good name.

Exercise vii.

336. THE VERB WITH SUFFIXES (continued).

(See Exercise xxiv, p. 102.)

1. ⁷ Men and ⁷ beasts, one God has created them. 2. From (my) youth have I learned the law, and it is to be kept until death. 3. Israel said, The LORD has sold us under the Philistines; they will draw out the sword, thrust us through, and destroy us. 4. I have known and proved thee; and I have chosen thee, ⁸ thou friend of my youth. 5. Righteousness will support and establish him; he will sleep in peace. 6. God considereth ⁹ the poor, and will support them and deliver from violence. 7. The flood has destroyed every living thing, man and beast together: ¹⁰ it was Noah whom the LORD saved in the evil day.

EXERCISE VI.

¹ The pf. stands also for the plupf. ² Impf., denoting what is usual.
³ חָזֵר צְלִינָה. ⁴ Employ the article. ⁵ יוֹם צְבִיּוֹת. ⁶ לְנַגֵּן.

EXERCISE VII.

⁷ Sing. collective. ⁸ רַע בְּעִירִי. ⁹ גְּלִימָד. ¹⁰ Use nominative abs.: 'Noah, him the Lord has saved.'

Exercise viii.**337. SUFFIXES AND NOUNS, INFINITIVES AND PARTICIPLES.**

1. In the tents of the righteous there is peace, when their desire is towards the law of the LORD. 2. On the day when thou eatest of this tree, then thou knowest good and evil. Hearken ye unto my word. 3. ¹ It is well with the man who has given food to him who hated him, when he ² was hungry. 4. ³ Have the images of your gods words like the living God? 5. Bow your knees before this God, and not before your images. 6. My cords have seized upon ⁴ the rich as upon ⁴ the poor, says Death. 7. Woe to those who say, The LORD will not hear the cry of the miserable: shall not He, who ⁵ created the ear, hear and hearken unto their cry? 8. An abomination to the righteous is baseness, and to the base righteousness is an abomination, in the ways of ⁶ others. 9. ⁷ Ye who forget God will be altogether forgotten.

Exercise ix.**338. VERBS PE GUTTURAL. (See Exercise xxvi, p. 108.)**

1. Stand ye, and be ye steadfast in your ways. 2. (It is) the LORD (who) makes rich and ⁸ makes poor. 3. Thou shalt not kill. 4. The blessing of the LORD ⁹ makes rich. 5. Even a fool, ¹⁰ if he be silent, ¹¹ is regarded (as) wise. 6. ¹² Continue not in an evil matter. 7. ¹³ How long shall the wicked exult? 8. Lay ye not ambush for the righteous. 9. Exult ye not over the poor in the day of ¹⁴ their passing away. 10. My God, forsake me not. 11. The wicked have said, Who is the God

EXERCISE VIII.

¹ Say, '(O) the blessedness of,' אֲשֶׁר plur. const. ² Say, רָצַב. ³ 'Say, 'Are there to the images?' etc. ⁴ Sing. collective. ⁵ 'Planted': use ptc. and article. ⁶ אֲחָרִים. ⁷ Ptc. in const. state: 'Ye forgetters of.'

EXERCISE IX.

⁸ Ptc. hiph., properly 'depriving.' ⁹ Impf. hiph. ¹⁰ Ptc. hiph. from צְמַר. ¹¹ Impf. niph. from חַשֵּׁב with בְּ. ¹² Inf. const. from אָבֹד, with suff. ¹³ צְרַפְּתִי. ¹⁴ Inf. const. from אָבֹד, with suff.

¹ whom we must serve? 12. The word of the LORD (is) to them a mockery, they delight not in it. 13. ²I will surely forsake the wicked and ³destroy their ways, saith the LORD.

Exercise x.

339. VERBS AYIN AND LAMED GUTTURAL.

(See Exercise xxvii, p. 109.)

1. ⁴When David heard ⁵that Saul had fallen, ⁶he took hold of his garments and rent them. 2. Jacob said to Esau, Swear unto me; and he sware unto him. 3. Hagar, the handmaid of Sarah, said unto the angel of the LORD, ⁷I flee from the face of Sarah, ⁸my mistress. 4. Incline thine ear unto me, LORD, in trouble, and remember me in sickness; and I will praise Thee, and declare Thy glory in the assembly of the people. 5. The generation of the upright ⁹shall be blessed. 6. Hate ye the evil, and love the good. 7. Thy right hand, LORD, will uphold me: ¹⁰cleanse me, and I shall be clean. 8. Sustain ye the wretched. 9. Love ye truth and peace. 10. He who sows the wind will reap the whirlwind. 11. Offer unto the LORD thanksgiving. 12. When ¹¹Adonizedek heard that Joshua had taken ¹²Ai, then he sent to the kings of the country, and they gathered themselves together and fought against ¹³Gibeon. 13. I will not forget thee, Zion, saith the LORD.

Exercise xi.

340. VERBS PE NUN. (See Exercise xxviii, p. 113.)

1. The LORD will give to him who gives to the poor. 2. Give ye to the LORD His glory, and He will watch over you in all distress; your land will give its increase, and ye shall not

¹ אָתָּה . . . אֲשֶׁר . . . אָתָּה ² Use inf. abs. ³ Piel from אָבֹד .

EXERCISE X.

⁴ ‘In the hearing of David’: inf. const. ⁵ בַּיִת . . . ⁶ Say, ‘and

he took hold’ (im pf. with vav consec.), hiph. of חָזַק followed by בְּיַהְוֵה .

⁷ ‘Fleeing I (am)’: ptc. fem. qal from בָּרַח . . . ⁸ בְּבָרְתָּה . . . with suff.

⁹ Pual of בָּרַךְ . . . ¹⁰ Piel of טָהָר . . . ¹¹ קָדְשָׁךְ . . . ¹² קָדְשָׁה . . . ¹³ גְּבֻעָה . . .

fall by the hand of your enemies. 3. The LORD gives rain and snow; causes the wind to blow, and the waters to flow. 4. The wise man will deliver his soul and inherit glory; but the fool will fall into the pit, and disgrace is his lot. 5. Receive instruction; for wisdom is more excellent than gold, and than all precious things. 6. ¹ After Jacob had fled, the thing was told to ² Laban, and he took his servants, pursued after Jacob, and reached him upon ³ the mount Gilead.

Exercise xii.

341. VERBS DOUBLE AYIN. (See Exercise xxix, p. 114.)

1. Forget not to give to the poor. 2. The ⁴ stations of Israel in the wilderness ⁵ are written in the Book of the Law of Moses. 3. The LORD is ⁶ long-suffering. 4. The woman took of the tree and gave to her husband. 5. The LORD God made garments of skins for Adam and his wife, and ⁷ clothed them (therewith). 6. Laban said to Jacob, I will give thee ⁸ Rachel to wife, for it is better ⁹ that I should give my daughter to thee, than ⁹ that I should give her to another man. 7. Take not from us, O LORD, Thy light, Thy grace, Thy faithfulness. 8. Through their wickedness will the wicked fall, although they ¹⁰ should come near to the altar of the LORD and give their gifts ¹¹ day by day.

Exercise xiii.

342. VERBS PE ALEPH. (See Exercise xxx, p. 118.)

1. David said to the young man, who announced to him the death of Saul, Whence (art) thou? And he said, I am

EXERCISE XI.

¹ כָּר הַגְּלִיעֵד ³. ² לְבָנָן. ³ בְּאַשְׁר בָּרָח יְעַקֹּב.

EXERCISE XII.

⁴ מִפְּעַע from נִסְעָה, 'break up (as a camp)', pl. const. מִפְּעָי. ⁵ Ptc.: omit are.

⁶ אָרְךָ אֲפִים. ⁷ Hiph. of לְגַשֵּׂת.

⁸ רְחַלָּה. ⁹ Say, 'my giving . . . is better.' ¹⁰ נִגְשֶׁת with לְ.

¹¹ יוֹם נִיּוֹם.

¹ an Amalekite. Then David spake to him thus: How? ²wast thou not afraid to ³stretch forth thy hand to destroy ⁴the anointed of the LORD? ²In the wilderness the men of Israel ⁵cried against Moses, and said, ⁶Would that we might be fed with flesh! We remember the flesh, which we ⁷used to eat in Egypt. ³Then Moses heard (it) and said unto the LORD, ⁸Whence ⁹may I have flesh to give to all this people, ¹⁰which says, ¹¹Give us flesh ¹²that ¹³we may eat? And the LORD sent ¹⁴quails, and they gathered and eat (them). ^{4.} ¹⁵The people have said, We will ¹⁶rend the bonds of our king.

Exercise XIV.

343. VERBS PE YODH. (Sec Exercise xxxi, p. 119.)

1. After that Jacob ¹⁷had got possession of the blessing from Esau, Esau said, ¹⁸I will kill Jacob. 2. Then Jacob was afraid, and his mother said to him: Arise, and go hence to Laban, ¹⁹to Charan, and dwell with him ²⁰until the anger of Esau subside. 3. ²¹So Jacob went forth, and went toward Charan. 4. ²²At the time of evening he lay down, and dreamed, and behold, a ladder was placed ²³on the earth, and its top ²⁴reached even to heaven; and the angels of God ²⁵were descending ²⁶on it; and behold the LORD stood ²⁷above it, and said, I will not leave thee, and I will bring thee back to this land. 5. Then Jacob awoke, and was greatly afraid, and said, How ²⁸fearful is

EXERCISE XIII.

- ¹ עֲמָלֵךְ. ² יְרַאַת. ³ חַלְשׁ inf. const. with לְ. ⁴ מֶשִׁיחַ (the same word as *Messiah*). ⁵ עַצְּמָה with לְ. ⁶ Say, 'Who will give us flesh to eat?' Note the way of expressing the optative. ⁷ Simply, 'ate'; impf. for what is customary. ⁸ מִתְּנָה. ⁹ 'Is to me.' ¹⁰ Ptc. qal. ¹¹ Strengthened imper. with הֵן. ¹² Say, 'and.' ¹³ Cohortative with הֵן. ¹⁴ שְׁלֹוּ (as *q'ri*) sing. collective. ¹⁵ Plural. ¹⁶ נַפְקֵה piel cohortative.

EXERCISE XIV.

- ¹⁷ לְבָבְךָ with acc. and בֵּין. ¹⁸ Cohortative of בָּרָגְךָ. ¹⁹ בְּרַעַנְךָ with הֵן local. ²⁰ Say, 'until the turning back of (inf. const.) the wrath,' חַפְתָּה. ²¹ נִצְחָה. ²² לְ. ²³ אַרְצָה with הֵן local. ²⁴ Ptc. hiph. from נִפְתַּח. ²⁵ Ptc. act. qal. ²⁶ בְּ. ²⁷ קְלִיּוֹת. ²⁸ Ptc. niph. of בְּגָאָה.

this place; it is the house of God and the gate of heaven.
 6. Whither shall I go from thy Spirit, O LORD? if ¹ I ascend into heaven, Thou art there: and ² would I make my bed in Sheol, ³ lo, Thou art there.

Exercise xv.

344. VERBS AYIN VAV AND AYIN YODH.

(See Exercise xxxii, p. 123.)

1. ⁴ We will arise, and go hence. 2. He who trusts in the LORD shall not be confounded. 3. God will not allow His goodness to fail and His covenant to change. 4. ⁵ Take heed to your ways. 5. ⁶ He who kills ⁷ unintentionally, ⁸ shall not be put to death: ⁹ he shall flee to a city of refuge from ¹⁰ the avenger of blood, and dwell in that city till the death of ¹¹ the High Priest: then shall the manslayer return to his own city, ¹² from whence he had fled. 6. Happy is the man who is established in the Law of the LORD, and turns not (to the) right or (to the) left, but has learned to turn away from evil. 7. ¹³ I called on the LORD; and He ¹⁴ placed my feet upon a rock. 8. The ¹⁵ laziness of the sluggard will destroy him. 9. ¹⁶ I trust in Thee: ¹⁷ I would not be confounded. 10. From this tree, said God, ye shall not eat: and ye shall not touch it, ¹⁸ lest ¹⁹ ye die. 11. But the serpent said, Ye ²⁰ will not surely die. 12. He who murmurs against the LORD, in the evil day his steps shall not be established; and also in the good day

¹ Impf. qal of **רָסַע**. ² Say, 'I spread out (impf.) Sheol, **נְאֹתֶשׁ**, (beneath me).' ³ Say, 'behold Thee!'

EXERCISE XV.

- ⁴ Cohortative in both verbs. ⁵ Say, 'Set (the) heart upon' (**לִעֲדָה**).
⁶ Ptc. qal of **רָצַח**. ⁷ 'Without knowledge,' **בְּגִלְלֵי בָּזָקָה**. ⁸ Hoph. of **מִתְחַדֵּה**. ⁹ Jussive of **נִימַס**. ¹⁰ **נֹאֶל הַבְּרִכָּם**. ¹¹ Say, 'the great priest.'
¹² Say, 'which from thence.' See § 297 a. ¹³ Piel of **שָׁוֹעַ** (**לְאָגָה**).
¹⁴ Shortened impf. form of **מָפַר** hiph. ¹⁵ **צְלָעַ**. ¹⁶ **בְּגִטְפָּה**, present here by perfect; see § 278. ¹⁷ Cohortative. ¹⁸ **לְבָדָק** with impf.
¹⁹ Termination **י**. ²⁰ Verb repeated in inf. abs.; see § 284.

God's light will not enlighten him. 13. The voice of a murmurer¹ no longer knows (how) to give thanks. 14. Teach me to consider Thy ways, O LORD. 15. Thou art my glory, and Thou² liftest up my head: I will praise Thee³ among the people. 16. Forgotten, as a dead man, is the unfortunate: O God!⁴ haste to his help. 17. Thou, O LORD, hast firmly established heaven and earth, sun, and moon, and stars. 18.⁵ Abel also brought an offering from his flock. 19.⁶ After forty⁷ days, the waters bore up the ark, and⁸ it rose above the earth.

Exercise xvi.

345. VERBS LAMEDH ALEPH. (See Exercise xxxiii, p. 127.)

1. Create in me a pure heart, O God. 2. ⁹When God created the heaven and the earth, He said, ¹⁰Let the dry land appear, and it was so; and, Let the earth¹¹ make the tender grass to grow; and the earth¹² brought forth grass, and herb, and trees which¹³ bear fruit. 3. Heal me, O God, and I shall be healed. 4. ¹⁴Before the servant of Abraham¹⁵ had ended speaking,¹⁶ behold¹⁷ Rebekah came out¹⁸ with her pitcher upon her shoulder; and she went down¹⁹ to the well and²⁰ filled her pitcher, and came up. 5. God is nigh unto all who call upon Him²¹ in truth. 6. David said unto²² Mephibosheth, the son of Jonathan, Fear not, for²³ I will surely do kindness²⁴ to thee for the sake of Jonathan, the beloved of my soul; and

¹ לֹא... צוֹד. ² 'Causest my head to arise'; hiph. of קִים. Might also be expressed by pilel of רָם. ³ 'In the midst of.' ⁴ Imper. of חַיֵּת with strengthening חַיְתָה. ⁵ הַבָּל. ⁶ Say, 'at the end of,' עַצְמָה. ⁷ Sing.; see § 267 d. ⁸ Impf. qal of רָם.

EXERCISE XVI.

⁹ Say, 'In God creating,' inf. const.	¹⁰ Impf. niph. (jussive).
¹¹ 'Make to grow': impf. hiph. (jussive).	¹² Say, 'caused to proceed'
(hiph. of בָּזָע). ¹³ 'Make,' פָּרָס with perf. פָּרָס.	¹⁴ Piel of בָּלָה. ¹⁵ Use local.
¹⁶ Say, 'and behold.'	¹⁷ רְבָקָה. ¹⁸ Say, 'and.'
²⁰ Piel of נָלָכֶת.	²¹ כִּי = according to.
²³ Use inf. abs.	²⁴ 'With.'

thou shalt eat bread ¹ at my table constantly. Then Mephibosheth ² bowed down to him, and said, What is thy servant that thou hast ³ inclined thyself to him?

Exercise xvii.

346. VERBS LAMEDH HE. (See Exercise xxxiv, p. 128.)

1. Trust in the LORD and do good.
2. ⁴ He who inclines his ear to wisdom will live in honour.
3. When sinners ⁵ would seduce you, follow not their counsel.
4. Bad, bad, ⁶ says ⁷ the buyer.
5. ⁸ Teach me, LORD, and lead me in Thy righteousness.
6. God said, ⁹ Let there be light, and there was light.
7. In the whole of ¹⁰ Edom David placed ¹¹ garrisons; and all Edom was subject to David, and the LORD ¹² caused David to prosper in all that he attempted.
8. From the shepherds of ¹³ Nabal was ¹⁴ nothing ¹⁵ missing, ¹⁶ as long as they were on ¹⁷ Carmel.
9. When ¹⁸ Ishbosheth had finished his speech, then was ¹⁹ Abner wroth ²⁰ because of these words.
10. It is a joy to the upright man to work righteousness.
11. David said to Saul, my hand shall not be against thee: the LORD judge ²¹ between me and thee, and ²² look upon and ²³ plead my cause.

¹ 'On,' נִיּוֹת. ² Hithp. of חָזַח; see § 206, Obs. 1. ³ 'Turned' (פָּנָה).

EXERCISE XVII.

- | | | | |
|--|------------------------------------|-------------------------------------|---|
| ⁴ Ptc. hiph. of נְטָה. | ⁵ Impf. piel of פְּתַח. | ⁶ Impf. | ⁷ Ptc. qal of |
| נְצִיבֵּים | נְצִיבָה. | אֶלְסָה. | נְצִיבָה. |
| ⁸ Impf. hiph. of יָרַח. | ⁹ Impf. jussive. | ¹⁰ נְצִיבָה. | ¹¹ נְצִיבָה. |
| from (not used in qal) to be set. | | ¹² Hiph. of צָבַב. | ¹³ נְצִיבָה. |
| ¹⁴ <i>non quidquam.</i> | ¹⁵ Niph. of רָקֶם. | ¹⁶ Say, 'all the | |
| days of their being.' | כִּרְמָלֵך. | Here a place in Judah (the mountain | |
| generally has the article). | ¹⁷ אֵיתָן-בְּשָׁת | 'man of vanity' (opprobrious | |
| change from his name, אֵיתָן-בְּשָׁל). | ¹⁸ אֲבָנָר. | אֲבָנָר = 'because of' or | |
| ²² Jussive of רָאָה. | ²³ Jussive of רָגַב. | 'against': lit. 'upon.' | ²¹ Between repeated with each pronoun. |

Exercise xviii.

347. THE NUMERALS. (See Exercise xxxvi, p. 138.)

1. (There are) seven days in ¹the week, four weeks in one month; twelve months in the year: the days of the years they are three hundred, five and sixty. 2. In six days has God created the heaven and the earth; and on the seventh day He rested. 3. ²Esau went to meet his brother ³with four hundred men. 4. The full age of ⁴Seth, the son of Adam, (amounted to) nine hundred and twelve years. 5. The brethren of Joseph sold their brother ⁵for twenty ⁶pieces-of-silver. 6. Three times in the year shall the men of Israel ⁷appear before me, has the LORD commanded. 7. Seventy times seven shalt thou forgive thy brother. 8. Of the beasts which are not clean there went ⁸two and two with Noah into the ark.

Exercise xix.

348. PARAPHRASE OF GENESIS XI.

1. In the building of the city and town of Babel bricks were used in the place of stones. 2. The people began to build as ⁹mighty heroes, and they left off like men whom God ¹⁰hindered from doing what they designed. 3. Since that time, men have been breaking forth and ¹¹spreading themselves over the earth, and they no longer understand each other. 4. In those days was Arphaxad born to them in his hundredth year: from him are descended the Hebrews, both those in Mesopotamia and those in ¹²Palestine, who removed from beyond the Euphrates and passed over the Jordan.

EXERCISE XVIII.

¹ שְׁבָעַת m. const. שְׁבָעִים and שְׁבָעִים ²; dual שְׁבָעִים; plur. abs. שְׁבָעִים, const. שְׁבָעַת. ² עֲשָׂו (shaggy or hairy). ³ And (with him). ⁴ שְׁתַּח.

⁵ בָּגָד. ⁶ קְסֻף, (sing.) in pause קְסֻף. ⁷ Niph. of רָאָה with נִפְנֵי.

⁸ See § 269 c.

EXERCISE XIX.

⁹ גְּבוּרִים. ¹⁰ בְּצָר with מִן. ¹¹ Use the verb צָו, as in Gen. xi. 4.

¹² This form (from פְּלִשְׁת Philistia, probably = the emigration) does not occur in Scripture as an appellation of the Holy Land; but אֶרְץ כְּנָעֹן, אֶרְץ שְׂרָאֵל.

Exercise xx.**349. PARAPHRASE OF GENESIS XXIV.**

1. Abraham forbade ¹his headservant to bring back his son to his (Abraham's) ²earlier home: ³nay, he should rather bring him a wife from thence. 2. And this charge the servant fulfilled ⁴to the letter, for God ⁵gave His blessing to the undertaking; and also the kindred of Abraham in Mesopotamia met him with affection and fidelity. 3. And when they asked the maiden as to her decision, she went without ⁶refusal with the man, with whom she had met first of all at the well. 4. And when, on her arrival in Canaan, she saw Isaac coming, she took her ⁷veil, after the ⁸manner of women in ⁹the East, and covered herself with it.

Exercise xxi.**350. DAVID'S VICTORY. A PARAPHRASE.**

1. By David, after he had slain ¹⁰Goliath ¹¹the Philistine.
 2. ¹²Praise, my soul, the salvation of the LORD, with which He has rejoiced His ¹³holy one.
 3. ¹⁴Thank your God, who has delivered His people from ¹⁵deathly peril.
 4. ¹⁶The uncircumcised warrior opened his mouth wide against us, and his lips uttered arrogance.
 5. He ¹⁷would give my flesh to the ¹⁸birds of heaven, and ¹⁹scatter it to the ¹⁸beasts of the field.
 6. But Thou guidedst me with strength, and didst exalt my horn.

EXERCISE XX.

¹ פִי אָם ³ ‘elder of his house.’ ² מִזְרַחַת ‘birth-place.’
⁴ Say, ‘very much,’ ⁵מֵאָרֶד. ⁵ ‘Prospered his way’ (hiph. of צָלַח).
⁶ קָאָן. ⁷ צִיפִּחַ. ⁸ מִשְׁפָט. ⁹ אָרֶץ הַקָּרְבָּן.

EXERCISE XXI.

¹⁰ הַזֹּרֶב. ¹¹ חַסִיד. ¹² בָּנָר. ¹³ Hiph. imper. of צָלַח. ¹⁴ גָּבוֹד חַיְל הַצּוֹרֵל. ¹⁵ Say, ‘the peril (מִהוּמָה) of death.’
¹⁶ Hiph. of שָׁלַח. ¹⁷ אָבָה. ¹⁸ Collective sing. ¹⁹ Hiph. of שָׁלַח.

7. Thou didst lay the ¹boaster low, and he prevailed not with his strength. So Thou ²gavest him into my hand that I ³smote him down, and ⁴severed his head ⁵from him.

8. Thou didst enrich Thy poor, and didst uplift Thy weak one from the dust. Thou didst exalt him beside the mighty ones, and cause him to inherit a throne of honour.

9. Thou guardedst the footsteps of Thy holy one, and gavest might unto Thy servant.

10. But those who strive against the LORD ⁶shall surely die, and the evildoers shall be cast down into Sheol, to abide in darkness.

11. Yea; the bow of the strong ⁷shall be broken, and the ⁸higminded shall fall in the ⁹mire.

12. For holy is the LORD, there is none ¹⁰beside Him, and the ends of the earth will He judge with righteousness.

Exercise xxii.

351. PSALM CLI FROM THE SEPTUAGINT.

[The Septuagint, Syriac, Arabic and Ethiopic versions of the Old Testament conclude the Book of Psalms with the following. As it does not occur in any Hebrew MS. it must be pronounced apocryphal, although ancient¹¹.]

This Psalm is a¹²genuine one of David, though¹³supernumerary, composed when he¹⁴fought in single combat with Goliath.

1. I was small among my brethren; and youngest in my father's house.

2. My hands formed a¹⁵musical instrument; and my fingers¹⁶tuned a¹⁷psaltery.

¹ Say, 'arrogant speaker. ² Piel of קָנַר. ³ Hiph. of נִבְחַת.
⁴ Hiph. of סִיר. ⁵ Say, 'from upon him.' ⁶ Use inf. abs. ⁷ Impf.
 niph. of חַתָּה. ⁸ Say, 'the valiant (אֲבִיר) of heart.' ⁹ רֶפֶשׁ. ¹⁰ זָלָה.

EXERCISE XXII.

¹¹ The version given here is from Brenton's *English Septuagint*.
¹² LXX ἵδιόγραφος. ¹³ LXX ἔξωθεν τοῦ ἀριθμοῦ. ¹⁴ LXX ἐμονομάχησεν.
 Use two words in Heb. 'fought alone.' ¹⁵ LXX ὅργανον. Heb. בְּגַד
 as Ps. cl. 4. ¹⁶ LXX ἡρμοσαν (הַכִּין). ¹⁷ נִבְחַת.

3. And who shall tell my Lord? The LORD Himself, He Himself hears.

4. He sent forth His angel, and took me from my father's sheep; and He anointed me with the oil of His anointing.

5. My brothers were ¹handsome and ²tall: but the LORD did not take pleasure in them.

6. I went forth to meet the ³Philistine: and he cursed me by his idols.

7. But I drew his own sword and beheaded him; and removed reproach from the children of Israel.

Exercise xxiii.

352. THE DESTINY OF THE RIGHTEOUS⁴.

(Wisdom of Solomon iii. 1-9.)

1. The souls of the righteous are in the hand of God,
And no torment shall touch them.
2. In the eyes of the foolish they seemed to have died;
And their ⁵departure was accounted *to be their* hurt,
3. And their journeying away from us *to be their* ruin:
But they are in peace.
4. For even if in the sight of men they be punished,
Their hope is full of ⁶immortality;
5. And having borne a little chastening, they shall receive
great good;
Because God made trial of them, and found them worthy
of Himself.
6. As gold in the furnace He proved them,
And as a whole burnt offering He accepted them.

¹ נָכַח. ² נָכַר. ³ Or 'alien'; LXX ἀλλοφύλω (γένε).

EXERCISE XXIII.

⁴ R.V., by permission of the Universities of Oxford and Cambridge.

⁵ Inf. const. of נִצְחָה. ⁶ Difficult to render, except by periphrasis, as the Heb. has no word for *immortality*: say, 'their hope is that there is no death,' or 'hoping (inf. abs.) they hope for life evermore.' Fränkel renders the phrase, קְנֹת אֶל־קְנֹת תְּרִיקָם.

7. And in the time of their visitation they shall shine forth,
And as sparks among stubble they shall run to and fro.
8. They shall judge nations, and have dominion over peoples;
And the LORD shall reign over them for evermore.
9. They that trust on Him shall understand truth,
And the faithful shall abide with Him in love ;
Because grace and mercy are to His chosen.

Exercise xxiv.

353. HEAVENLY WISDOM. (Ecclesiasticus xxiv. 1-12.)

1. Wisdom shall praise ¹ herself,
And shall glory in the midst of her people.
2. In the congregation of the Most High shall she ² open
her mouth,
And glory in the presence of His power.
3. I came forth from the mouth of the Most High,
And covered ³ the earth as a mist.
4. I dwelt in high places,
And my throne is in ⁴ the pillar of the cloud.
5. Alone I compassed the circuit of ⁵ heaven,
And walked in the depth of the abyss.
6. In the waves of the sea, and in all the earth,
And in every people and nation, I got a possession.
7. With all these I sought rest ;
And in whose inheritance shall I lodge ?
8. Then the Creator of all things gave me a commandment ;
And He that created me made my tabernacle to rest,
And said, Let thy tabernacle be in Jacob,
And thine inheritance in Israel.
9. He created me ⁶ from the beginning before the world ;
And to the end I shall not fail.
10. In ⁷ the holy tabernacle I ministered before Him ;
And so was I established in Sion.

EXERCISE XXIV.

¹ Her own soul.

² Or lift up her voice.

³ The inhabited earth.

⁴ See Ex. xiii. 22.
as Prov. viii. 23.

⁵ Say firmament, ‘expanse.’

⁶ קֶרֶב־אָרֶץ

⁷ ‘The tabernacle of holiness.’

11. In ¹ the beloved city likewise He gave me rest;
And in Jerusalem was my authority.
12. And I ² took root in a people that was glorified,
Even in the portion of the LORD's own inheritance.

Exercise xxv.

354. THE DYING CHARGE OF MATTATHIAS.
(1 Maccabees ii. 49-70.)

49. And the days of Mattathias drew near ³ that he should die, and he said unto his sons,

Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. 50. And now, my children, be ye zealous for the law, and give your lives ⁴ for the covenant of your fathers. 51. And call to remembrance the deeds of our fathers which they did in their generations; and receive great glory and an everlasting name. 52. Was not Abraham ⁵ found faithful in temptation, and it was reckoned unto him for righteousness? 53. Joseph in the time of his distress kept the commandment, and became lord of Egypt. 54. Phinehas our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood. 55. Joshua for fulfilling the word became a judge in Israel. 56. Caleb for bearing witness in the congregation obtained a heritage in the land. 57. David for being merciful inherited the throne of a kingdom for ever and ever. 58. Elijah, for that he was exceeding zealous for the law, was taken up ⁶ into heaven. 59. Hananiah, Azariah, Mishael, believed, and were saved out of the flame. 60. Daniel for his innocence was delivered from the mouth of lions. 61. And thus consider ye from generation to generation, that none that put their trust in Him shall want for strength. 62. And be not afraid of the words of a sinful man; for his glory shall be dung and worms. 63. To-day he

¹ Use the word קָרַב with the pass. ptc. qal of קָרַב. ² Use cognate acc.

EXERCISE XXV.

³ Say to die. ⁴ נִצְחָה. ⁵ Say was tempted in temptation and found faithful (hiph.). ⁶ Local נִזְחָם.

shall be lifted up, and to-morrow he shall in no wise be found, because he is returned unto his dust, and ¹his thought is perished. 64. And ye, my children, be strong, and ²shew yourselves men in behalf of the law; for therein ³shall ye obtain glory. 65. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. 66. And Judas Maccabaeus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. 67. And ⁴take ye unto you all the doers of the law, and ⁵avenge the wrong of your people. 68. Render a recompense to the Gentiles, and take heed to the commandments of the law. 69. And he blessed them, and was gathered to his fathers. 70. And he died in the hundred and forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Exercise xxvi.

355. THE HYMN OF REBECCA (from Sir W. Scott's *Ivanhoe*).

[These well-known lines, with their Biblical allusions and their intensely Hebrew tone, may appropriately conclude these Exercises. A slight paraphrase here and there will be all the change needed for rendering into Hebrew prose.]

⁶ When Israel, of the LORD beloved,
 Out of ⁷the land of bondage came,
 Her fathers' God ⁸before her moved,
 An awful Guide, in smoke and flame.
 By day, along the ⁹astonished lands
 The ¹⁰cloudy pillar glided slow:
 By night, ¹¹Arabia's crimsoned sands
 Returned the fiery column's glow.

¹ See Ps. cxlvii. 4. ² *הַחֲזִירָה שׁוֹנֵה* as Isa. xlvi. 8, perhaps a denominative from *שׁוֹנֵה*. ³ See 'horn' in English-Hebrew Vocabulary. ⁴ Say *add.*

⁵ Use cognate acc.

EXERCISE XXVI.

⁶ Say *In the coming of Israel*. ⁷ Heb. phrase, 'the house of servants,' Ex. xiii. 3, xx. 2. ⁸ Compare Isa. lii. 12. ⁹ Ex. xv. 15. ¹⁰ 'The pillar of the cloud,' Ex. xiv. 19. ¹¹ *עַרְבָּה* as in Jer. xxv. 24.

Then ¹ rose the choral hymn of praise,
 And trump and timbrel answered ² keen,
 And Zion's daughters poured their lays
 With priests' and warriors' voice between.
 No ³ portents now our foes amaze,
 Forsaken Israel wanders lone;
 Our fathers would not know Thy ways,
 And Thou hast left them to their own.
 But, present still, though now unseen,
 When brightly shines the prosperous day,
 Be thoughts of Thee a cloudy screen
 To ⁴ temper the deceitful ray;
 And oh, when ⁵ stoops on Judah's path
 In shade and storm the ⁶ frequent night,
 Be Thou, long-suffering, slow to wrath,
 A burning and a shining light!
⁷ Our harps we left by Babel's stream,
 The tyrant's jest, the Gentile's scorn;
 No censer round our altar ⁸ beams,
 And mute our timbrel, trump, and horn.
 But Thou hast said: ⁹ 'The blood of goat,
 The flesh of rams I will not prize;
 A contrite heart, an humble thought,
 Are mine accepted sacrifice.'

¹ Say, either, *the people sang together a song unto Jehovah*, as Ex. xv. 1; or, *the people were as one to make one sound to be heard in praising Jehovah*, as 2 Chron. v. 13. ² בְּתַרְוֹעָה see Ps. xxxiii. 3. ³ מִזְפָּהִים see Ps. cxxxv. 9. ⁴ נִלְאָצֵה hiph., see Ez. xxxi. 3. ⁵ Descends בָּרֵךְ impf.

⁶ Use an adverb; often. ⁷ Compare the language of Ps. cxxxvii.

⁸ יִמְפָּחָה. ⁹ Compare the language of 1 Sam. xv. 22; Micah vi. 7, 8.

P A R A D I G M S.

I. VERBS.

Comparative View of the Conjugations, pp. 246-261.

Strong Verb Qal with Suffixes, pp. 262, 263.

[The verb *הְבִּרְכָּה* (*kill*), although of very infrequent use in Scripture (only found in Job xiii. 15; xxiv. 14; Ps. cxxxix. 19), is here taken as the model of the Strong Verb, having the obvious advantage of sharply-defined consonants. The student should be careful to remember that the forms of the so-called ‘irregular’ Verbs (guttural, quiescent, defective) are for the most part exemplifications of *definite rules*. Many of the forms do not actually occur in Biblical Hebrew.]

II. NOUNS.

The Six Declensions, pp. 264-269.

Feminine Nouns at one View, pp. 270, 271.

Irregular Nouns, p. 272.

* * The tone, when on the *penultima*, is denoted by the conventional sign $\acute{}$ and must be carefully observed. See § 85, Note. The methegh should also be noted in its place.

For the *meanings* of the Verbs and Nouns, here used as Paradigms, see the Hebrew-English Vocabulary.

I. VERBS. COMPARATIVE PARADIGMS: QAL.

		Strong Verb.
Perf. Sg.	3. m.	קָטַל
	3. f.	קָטַלָה
	2. m.	קָטַלְת
	2. f.	קָטַלְתָה
	1. c.	קָטַלְתִי
Pl.	3. c.	קָטַלּו
	2. m.	קָטַלְתָם
	2. f.	קָטַלְתָהוּ
	1. c.	קָטַלְנוּ
Inf. absolute construct		קָטֹל
Imp. Sg.	2. m.	קָטֵל
	2. f.	קָטֵלִי
Pl.	2. m.	קָטֵלְת
	2. f.	קָטֵלְתָה
Impf. Sg.	3. m.	יִקְטַל
	3. f.	תִקְטַל
	2. m.	תִקְטַלְת
	2. f.	תִקְטַלְתָה
	1. c.	אֲקַטֵל
Pl.	3. m.	יִקְטְלּו
	3. f.	תִקְטְלָנָה
	2. m.	תִקְטְלְתוּ
	2. f.	תִקְטְלָנָה
	1. c.	נִקְטָלּוּ
Ptc. Act.		קָטִיל
Pass.		קָטֹול

קָטָן

75.

see page

COMPARATIVE PARADIGMS: QAL.

COMPARATIVE PARADIGMS: QAL.

	<i>Strong Verb.</i>	"עַ"	"עַ" <i>init.</i>
<i>Perf. Sg. 3. m.</i>	קָטַל	סִבְ	אֲכָל
3. f.	קָטַלָה	סִבָה	
2. m.	קָטַלְת	סִבּוֹת	
2. f.	קָטַלְת	סִבּוֹת	as
1. c.	קָטַלְתִי	סִבּוֹתִי	<i>Strong</i>
<i>Pl. 3. c.</i>	קָטַלְו	סִבְו	<i>Verb.</i>
2. m.	קָטַלְתָם	סִבּוֹתָם	
2. f.	קָטַלְתָן	סִבּוֹתָן	
1. c.	קָטַלְנוּ	סִבּוֹנוּ	
<i>Inf. absolute construct</i>	קָטָל	סִכּוֹב	אֲכָל
	קָטָל	סִבְ	אֲכָל
<i>Imp. Sg. 2. m.</i>	קָטַל	סִבְ	אֲכָל
2. f.	קָטַלִי	סִבָי	אֲכָלִי
<i>Pl. 2. m.</i>	קָטַלְו	סִבְו	אֲכָלְו
2. f.	קָטַלְנָה	סִבּוֹנָה	אֲכָלְנָה
<i>Impf. Sg. 3. m.</i>	יָקְטַל	יָסֵב	יָאַכָּל
3. f.	תָקְטַל	תָסֵב	תָאַכָּל
2. m.	תָקְטָל	תָסֵב	תָאַכָּל
2. f.	תָקְטָלִי	תָסָבִי	תָאַכָּלִי
1. c.	אָקְטַל	אָסֵב	אֲכָל
<i>Pl. 3. m.</i>	יָקְטַלְו	יָסֵבּוּ	יָאַכָּלְו
3. f.	תָקְטַלְנָה	תָסּוּבִנָה	תָאַכָּלְנָה
2. m.	תָקְטָלְו	תָסֵבּוּ	תָאַכָּלְוּ
2. f.	תָקְטָלְנָה	תָסּוּבִנָה	תָאַכָּלְנָה
1. c.	נָקְטַל	נָסֵבּ	נָאַכָּל
<i>Ptc. Act.</i>	קָטִיל	סִובְ	אֲכָל
<i>Pass.</i>	קָטִיל	סִבְיָב	אֲכָל

COMPARATIVE PARADIGMS: QAL.

"יִשְׁבֶּן" or "יָשַׁבְתֶּן" init.	"יִטְבֶּן" med.	"יִמְצָאֶן" med.	"יִמְצָאֶה" final.	"יִלְחָדֶה"
יִשְׁבֵּן	יִטְבֵּן	יִמְצָאֶן	יִמְצָאֶה	יִלְחָדֶה
		לְמַהָּה	מִצְאָה	גָּלְתָה
		לְמַתָּה	מִצְאָת	גָּלְתִת
as	לְמַתָּה	בִּינּוֹת	מִצְאָת	גָּלְתִת
Strong	לְמַתָּה	בְּנִת	מִצְאָתִי	גָּלְתִיתִי
Verb.	לְמַנוֹּת		מִצְאָוֹת	גָּלְלוֹת
	לְמַתָּהֶם		מִצְאָתֶם	גָּלְתִתֶּם
	לְמַתָּהֶן		מִצְאָתֶן	גָּלְתִתֶּן
	לְמַמְנוֹת		מִצְאָנוֹת	גָּלְלִינוֹת
יִשְׁזַׁבְתֶּן	קָוָם	בֵּן	מִצְאָה	גָּלָה
שָׁבַת	קָוָם	בֵּין	מִצְאָה	גָּלוֹת
שָׁבֵב	יִשְׁבֵּן	בֵּין	מִצְאָה	גָּלָה
שָׁבֵבִי	קָוָם	בֵּין	מִצְאָה	גָּלָה
שָׁבּוּ	קָוָמוֹ	בֵּין	מִצְאָה	גָּלָה
שָׁבְנָה	קָוָמָה	—	מִצְאָנה	גָּלְלִינה
יִשְׁבֵּב	יִקְוֹם	יִכְיֹון	יִמְצָאָה	יִגְלָה
תִּשְׁבֶּב	תִּקְוֹם	תִּכְיֹון	תִּמְצָאָה	תִּגְלָה
תִּשְׁבֶּב	תִּקְוֹם	תִּכְיֹון	תִּמְצָאָה	תִּגְלָה
תִּשְׁבֶּבְיִ	תִּקְוֹמִי	תִּכְיֹוני	תִּמְצָאִי	תִּגְלִילִי
תִּשְׁבֶּבְיִ	תִּקְוֹמִי	תִּכְיֹוני	תִּמְצָאִי	תִּגְלִילִי
אִישָׁב	אֲקוּם	אֲכִיּוֹן	אִמְצָאָה	אִגְלָה
יִשְׁבּוּ	יִרְשֹׁוּ	יִכְיֹונָה	יִמְצָאָה	יִגְלָה
תִּשְׁבְּנָה	תִּקְוִיכִיָּה	תִּירְשָׁנָה	תִּמְצָאָנָה	תִּגְלִילִנה
תִּשְׁבְּנָה	תִּקְוִיכִיָּה	תִּירְשָׁנָה	תִּמְצָאָנָה	תִּגְלִילִנה
תִּשְׁבְּנָה	תִּקְוִיכִיָּה	תִּירְשָׁנָה	תִּמְצָאָנָה	תִּגְלִילִנה
גִּישָׁב	גְּקוּם	גְּכִיּוֹן	גִּמְצָאָה	גִּגְלָה
יִשְׁבָּה	גִּירְשָׁה	גְּכִיּוֹן	מִצְאָה	גָּלָה
יִשְׁבָּב	גְּקוּם	גְּכִיּוֹן	מִצְאָה	גָּלָה

COMPARATIVE PARADIGMS: NIPHAL.

	<i>Strong Verb.</i>	1 <i>gutt.</i>	2 <i>gutt.</i>	3 <i>gutt.</i>	"נִ" <i>init.</i>
<i>Perf. Sg.</i>					
3. m.	נִקְטָל	נִעַמֶּד	נוֹעַק	נוֹשֵׁם	נוֹשָׁת
3. f.	נִקְטָלה	נוֹעֲמָה	נוֹשֵׁמָה	נוֹשָׁתָה	נוֹשָׁתָה
2. m.	נִקְטָלָת	נוֹעֲמָת	נוֹשֵׁמָת	נוֹשָׁתָת	נוֹשָׁתָת
2. f.	נִקְטָלָתָה	נוֹעֲמָתָה	נוֹשֵׁמָתָה	נוֹשָׁתָתָה	נוֹשָׁתָתָה
1. c.	נִקְטָלָתִי	נוֹעֲמָתִי	נוֹשֵׁמָתִי	נוֹשָׁתִי	נוֹשָׁתִי
<i>Pl.</i>					
3. c.	נִקְטָלוּ	נוֹעֲמָרוּ	נוֹעַקְעוּ	נוֹשְׁמָעוּ	נוֹשָׁאוּ
2. m.	נִקְטָלָתָם	נוֹעֲמָרָתָם	נוֹעַקְעָתָם	נוֹשְׁמָעָתָם	נוֹשָׁתָתָם
2. f.	נִקְטָלָתוֹ	נוֹעֲמָרָתוֹ	נוֹעַקְעָתוֹ	נוֹשְׁמָעָתוֹ	נוֹשָׁתָתוֹ
1. c.	נִקְטָלָנוּ	נוֹעֲמָרָנוּ	נוֹעַקְעָנוּ	נוֹשְׁמָעָנוּ	נוֹשָׁנוּ
<i>Inf. absolute</i>					
<i>construct</i>		הַקְטָל	הַוְעָק	הַשְּׁמָעָה	הַגְּנָש
		הַקְטָל	הַוְעָק	הַשְּׁמָעָה	הַגְּנָש
<i>Imp. Sg. m.</i>					
	הַקְטָל	הַעֲמָד	הַזְּעָק	הַשְּׁמָעָה	הַגְּנָש
f.	הַקְטָלִי	הַעֲמָדִי	הַזְּעָקִי	הַשְּׁמָעִי	הַגְּנָשִׁי
<i>Pl. m.</i>					
	הַקְטָלוּ	הַעֲמָרוּ	הַזְּעָקוּ	הַשְּׁמָעוּ	הַגְּנָשׁוּ
f.	הַקְטָלָנָה	הַעֲמָרָנָה	הַזְּעָקָנָה	הַשְּׁמָעָנָה	הַגְּנָשָׁנָה
<i>Impf. Sg. 3. m.</i>					
	יִקְטָל	יִעַמֶּד	יִזְעַק	יִשְׁמַעַ	יִגְּנָש
3. f.	תִּקְטָל	תִּعַמֶּד	תִּזְעַק	תִּשְׁמַע	תִּגְּנָש
2. m.	תִּקְטָל	תִּעַמֶּד	תִּזְעַק	תִּשְׁמַע	תִּגְּנָש
2. f.	תִּקְטָלִי	תִּעַמֶּדִי	תִּזְעָקִי	תִּשְׁמָעִי	תִּגְּנָשִׁי
1. c.	אַקְטָל	אַעֲמָד	אַזְעַק	אַשְׁמַעַ	אַגְּנָש
<i>Pl. 3. m.</i>					
	יִקְטָלוּ	יִעַמֶּדוּ	יִזְעַקוּ	יִשְׁמַעוּ	יִגְּנָשוּ
3. f.	תִּקְטָלָנָה	תִּעַמֶּרָנָה	תִּזְעָקָנָה	תִּשְׁמָעָנָה	תִּגְּנָשָׁנָה
2. m.	תִּקְטָלִוּ	תִּעַמֶּרוּ	תִּזְעָקוּ	תִּשְׁמָעוּ	תִּגְּנָשׁוּ
2. f.	תִּקְטָלָנָה	תִּעַמֶּרָנָה	תִּזְעָקָנָה	תִּשְׁמָעָנָה	תִּגְּנָשָׁנָה
1. c.	נִקְטָל	נִעַמֶּד	נוֹעַק	נוֹשְׁמַע	נוֹגְּנָש
<i>Ptc.</i>					
		נִעַמֶּד	נוֹעַק	נוֹשְׁמַע	נוֹגְּנָש

COMPARATIVE PARADIGMS: NIPHAL.

"עָי"	"init."	"init."	"med."	"med."	"final."	"final."
נִסְבֵּן	נִאָכֵל	נוֹשֵׁב	נִקּוּם	נִבּוֹן	נִמְצָא	נִגְלַה
נִסְבָּה		נוֹשֶׁבֶת	נִקּוּמָה	נוֹשֶׁבֶת	נִמְצָאת	נִגְלַתָּה
נִסְבָּות	as	נוֹשֶׁבֶת	נִקּוּמָת	as	נִמְצָאת	נִגְלַתָּה
נִסְבָּות	gutt.	נוֹשֶׁבֶת	נִקּוּמָת	"med."	נִמְצָאת	נִגְלַתָּה
נִסְבָּותִי	through-	נוֹשֶׁבֶתִי	נִקּוּמָתִי	through-	נִמְצָאתִי	נִגְלַתָּה
נִסְבָּוֹתִי	out.	נוֹשֶׁבּוֹ	נִקּוּמוֹ	out.	נִמְצָאוּ	נִגְלַתָּם
נִסְבָּותִים		נוֹשֶׁבֶתִם	נִקּוּמָתִם		נִמְצָאתָם	נִגְלַתָּם
נִסְבָּותָן		נוֹשֶׁבֶתָן	נִקּוּמָתָן		נִמְצָאתָן	נִגְלַתָּן
נִסְבָּוֹנוֹ		נוֹשֶׁבּוֹנוֹ	נִקּוּמוֹנוֹ		נִמְצָאוּנוֹ	נִגְלַתָּנוֹ
חַפְבָּה	הַאֲכֵל	הַאֲכֵל	הַשְׁבֵּב	הַבּוֹן	הַמְצָא	נִגְלַה
חַפְבָּה		הַאֲכֵל	הַשְׁבֵּב		הַמְצָא	חַפְלַתָּה
חַפְבָּה		הַאֲכֵל	הַשְׁבֵּב	הַבּוֹן	הַמְצָא	הַגְּלִיה
חַפְבָּה		הַאֲכֵל	הַשְׁבֵּב	הַבּוֹן	הַמְצָא	חַפְלִי
חַפְבָּה		הַאֲכֵל	הַשְׁבֵּב	הַבּוֹן	הַמְצָא	הַגְּלִי
חַפְבָּה		הַאֲכֵל	הַשְׁבֵּב	הַבּוֹן	הַמְצָא	חַפְלָוֹתָה
חַפְבָּה		הַאֲכֵל	הַשְׁבֵּב	הַבּוֹן	הַמְצָא	הַגְּלִיה
יַפְבָּה	יַאֲכֵל	יַאֲכֵל	יַשְׁבֵּב	יַבּוֹן	יַמְצָא	יִגְלַה
תַּפְבָּה		יַאֲכֵל	יַשְׁבֵּב	תַּבּוֹן	תַּמְצָא	תִּגְלַה
תַּפְבָּה		יַאֲכֵל	יַשְׁבֵּב	תַּבּוֹן	תַּמְצָא	תִּגְלַה
תַּפְבָּה		יַאֲכֵל	יַשְׁבֵּב	תַּבּוֹן	תַּמְצָא	תִּגְלַי
תַּפְבָּה		יַאֲכֵל	יַשְׁבֵּב	תַּבּוֹן	תַּמְצָא	תִּגְלַי
אַפְבָּה		יַאֲכֵל	אַשְׁבֵּב	אַקּוֹם	אִמְצָא	אִגְלַה
יַפְבָּה		יַאֲכֵל	יַשְׁבֵּב	יַקּוֹמוֹ	יַמְצָא	יִגְלַוֹּתָה
תַּפְבָּה		יַאֲכֵל	יַשְׁבֵּב	תַּקְמִינָה	תַּמְצָא	תִּגְלַי
תַּפְבָּה		יַאֲכֵל	יַשְׁבֵּב	תַּקְמִינָה	תַּמְצָא	תִּגְלַי
תַּפְבָּה		יַאֲכֵל	יַשְׁבֵּב	תַּקְמִינָה	תַּמְצָא	תִּגְלַי
תַּפְבָּה		יַאֲכֵל	יַשְׁבֵּב	תַּקְמִינָה	תַּמְצָא	תִּגְלַי
נִסְבָּה		נִאָכֵל	נוֹשֵׁב	נוֹקּוּם	נוֹמֵץָא	נוֹגַלָּה
נִסְבָּה		נִאָכֵל	נוֹשֵׁב	נוֹבּוֹן	נוֹמֵץָא	נוֹגַלָּה

COMPARATIVE PARADIGMS: PIEL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"נ" init.
<i>Perf. Sg. 3. m.</i>	קָטַל	עִפֵּר	בָּרֶה	שְׁפָעָ	נִפְשָׁ
3. f.	קָטַלָה		בִּרְכָה	שְׁפָעָה	
2. m.	קָטַלְתָה	as	בִּרְכָת	שְׁפָעָת	as
2. f.	קָטַלְתָה	Strong	בִּרְכָת	שְׁפָעָת	Strong
1. c.	קָטַלְתִּי	Verb	בִּרְכָתִי	שְׁפָעָתִי	Verb
<i>Pl. 3. c.</i>	קָטָלָו	through-	בִּרְכָו	שְׁפָעָו	through-
2. m.	קָטָלָתָם	out.	בִּרְכָתָם	שְׁפָעָתָם	out.
2. f.	קָטָלָתָהוּ		בִּרְכָתָהוּ	שְׁפָעָתָהוּ	
1. c.	קָטָלָנוּ		בִּרְכָנוּ	שְׁפָעָנוּ	
<i>Inf. absolute construct</i>	קָטָל	עִמָּר	בָּרוֹךְ	שְׁפִיעָ	נִפְשָׁ
	קָטָל	עִמָּר	בָּרֶה	שְׁפָעָ	נִפְשָׁ
<i>Imp. Sg. m.</i>	קָטָל	עִמָּר	בָּרֶה	שְׁפָעָ	נִפְשָׁ
f.	קָטָלִי		בִּרְכִּי	שְׁפִיעִי	
<i>Pl. m.</i>	קָטָלָו		בִּרְכָו	שְׁפָעָו	
f.	קָטָלָנוּ		בִּרְכָנוּ	שְׁפָעָנוּ	
<i>Impf. Sg. 3. m.</i>	יָקָטַל	יַעֲמֵד	יִבְרֶה	יִשְׁפְּעָ	יִנְפְּשָׁ
3. f.	תְּקָטַל		תִּבְרֶה	תִּשְׁפְּעָ	
2. m.	תְּקָטָל		תִּבְרֶה	תִּשְׁפְּעָ	
2. f.	תְּקָטָלִי		תִּבְרֶכִי	תִּשְׁפִּיעִי	
1. c.	אֲקָטָל		אֲבָרֶה	אֲשִׁפְעָ	
<i>Pl. 3. m.</i>	יָקָטָלָו		יִבְרָכוּ	יִשְׁפְּעוּ	
3. f.	תְּקָטָלָנוּ		תִּבְרָכוּנָה	תִּשְׁפְּעוּנָה	
2. m.	תְּקָטָלִי		תִּבְרָכוּ	תִּשְׁפְּעוּ	
2. f.	תְּקָטָלָנוּ		תִּבְרָכוּנָה	תִּשְׁפְּעוּנָה	
1. c.	נְקָטָל		נִבְרֶה	נִשְׁפְּעָ	
<i>Ptc.</i>	מְקָטָל	מְעִמָּר	מִבְרֶה	מִשְׁפִּיעָ	מִנְפְּשָׁ

COMPARATIVE PARADIGMS: PIEL (PILEL).

	" עָ " סֹכֶב	" אִ " אִפְلָל	" וּ " יָשַׁב	" יִ " יָטֵב	" וּ " קָוִם	" בָּ " בָּנוּן	" מִ " מִצְאָה	" גָּ " גָּלָה
	סֹכֶבֶה				קָוִמִּיה		מִצְאָה	גָּלָתָה
	סֹכֶבֶת		as		קָוִמִּית	as	מִצְאָת	גָּלָתָה
	סֹכֶבֶת		Strong		קָוִמִּית	وּ "med."	מִצְאָת	גָּלָתָה
	סֹכֶבֶתִי		Verb		קָוִמִּותִי	through-	מִצְאָתִי	גָּלָתִי
	סֹכֶבֶנוּ		through-		קָוִמּוֹ	out.	מִצְאָגָוּ	גָּלָגָוּ
	סֹכֶבֶתָם		out.		קָוִמְתָּהָם		מִצְאָתָהָם	גָּלָתָהָם
	סֹכֶבֶתָן				קָוִמְתָּהָן		מִצְאָתָהָן	גָּלָתָהָן
	סֹכֶבֶתְנוּ				קָוִמְמָנוּ		מִצְאָתָנוּ	גָּלָתָנוּ
		אִפְלָל					מִצְאָה	גָּלָה
	סֹכֶב	אִפְלָל	יָשַׁב	יָטֵב	קָוִם	בָּנוּן	מִצְאָה	גָּלָתָה
	סֹכֶב		יָשַׁב	יָטֵב	קָוִם	בָּנוּן	מִצְאָה	גָּלָה
	סֹכֶבְיִ			יָטֵב	אִפְלָל		מִצְאָיִ	גָּלִי
	סֹכֶבְנוּ				קָוִמּוֹ		מִצְאָגָוּ	גָּלָגָוּ
	סֹכֶבְנָה				קָוִמְמָנה		מִצְאָתָנה	גָּלָתָנה
	יִסּוּבָב		יָיַשֵּׁב	יָאִפְלָל	יָקְוִם	יָבָּנוּן	יִמְצָא	יָגָּלָה
	תִּסּוּבָב				תִּקְוִם		הַמִּצְאָה	תִּגְלָה
	תִּסּוּבָב				תִּקְוִם		הַמִּצְאָה	תִּגְלָה
	תִּסּוּבְבִּי				תִּקְוְמִי		הַמִּצְאָיִ	תִּגְלִי
	אַסּוּבָב				אֲקוּםָם		אַמְצָא	אַגְלָה
	יִסּוּבְבּוּ				יִקְוְמוֹ		יִמְצָאִי	יִגְלִוּ
	תִּסּוּבְבָּנָה				תִּקְוְמָנָה		הַמִּצְאָתָנה	תִּגְלָתָנה
	תִּסּוּבְבּוּ				תִּקְוְמוֹ		הַמִּצְאָוּ	תִּגְלָוּ
	תִּסּוּבְבָּנָה				תִּקְוְמָנָה		הַמִּצְאָתָנה	תִּגְלָתָנה
	גַּסּוּבָבָ				גַּקְוִם		גַּמְצָא	גַּנְלָה
	מַסּוּבָבָ		מַיְשֵׁב	מַאִפְלָל	מַקְוִם	מַבָּנוּן	מַמְצָא	מַגְלָה

COMPARATIVE PARADIGMS: PUAL.

	<i>Strong Verb.</i>	1 <i>gutt.</i>	2 <i>gutt.</i>	3 <i>gutt.</i>	"נִנְשׁ"
<i>Perf. Sg. 3. m.</i>	קָטַל	עָמֵד	בָּרַךְ	נִשְׁפֹּע	נִנְשׁ
3. f.	קָטַלָה		בָּרְכָה	שְׂפֹּתָה	
2. m.	קָטַלְתָ	as	בָּרְכַת	שְׂפֹּתָת	as
2. f.	קָטַלְתָה	Strong	בָּרְכָת	שְׂפֹּתָת	Strong
1. c.	קָטַלְתִי	Verb	בָּרְכָתִי	שְׂפֹּתָתִי	Verb
<i>Pl. 3. c.</i>	קָטָלוּ	through-	בָּרְכוּ	נִשְׁפֹּעוּ	through-
2. m.	קָטַלְתָם	out.	בָּרְכַתָם	שְׂפֹּתָתָם	out.
2. f.	קָטַלְתָהּ		בָּרְכַתָהּ	שְׂפֹּתָתָהּ	
1. c.	קָטַלְנוּ		בָּרְכָנוּ	נִשְׁפֹּעֲנוּ	
<i>Inf. absolute construct</i>	קָטָל	עָמֵד			נִנְשׁ
	קָטָל	עָמֵד	בָּרַךְ	נִשְׁפֹּע	נִנְשׁ

Imperatives not used.

<i>Impf. Sg. 3. m.</i>	וַיָּקְטַל	יָעַמֵּד	יָבַרְךָ	יִנְשֹׁפֵעַ	יִנְנְשׁ
3. f.	וַיָּקְטַלָה		תִּבְרַךְ	תִּנְשֹׁפֵעַ	
2. m.	וַיָּקְטַלְתָ		תִּבְרַךְ	תִּנְשֹׁפֵעַ	
2. f.	וַיָּקְטַלְתָה		תִּבְרַכִי	תִּנְשֹׁפֵעִי	
1. c.	וַיָּקְטַלְתִי		אָכַרְךָ	אָנְשֹׁפֵעַ	
<i>Pl. 3. m.</i>	וַיָּקְטַלּוּ		יָבְרַכוּ	יִנְשֹׁפְעוּ	
3. f.	וַיָּקְטַלְתָהּ		תִּבְרַכְנָה	תִּנְשֹׁפְעָנָה	
2. m.	וַיָּקְטַלְתָם		תִּבְרַכִי	תִּנְשֹׁפֵעַ	
2. f.	וַיָּקְטַלְתָהּ		תִּבְרַכְנָה	תִּנְשֹׁפֵעָנָה	
1. c.	וַיָּקְטַלְנוּ		גָּבְרָךְ	גָּנְשֹׁפֵעַ	
<i>Ptc.</i>	מַקְטַלָה	מַעֲמֵד	מַבְרָךְ	מַנְשֹׁפֵעַ	מַנְנְשׁ

COMPARATIVE PARADIGMS: PUAL (PULAL).

	סֹבֶּב	יִשְׁבַּע	אָפֵל	בָּוּנָן	קוּמִים	מְצָא	גָּלְהָה
סֹבֶּבֶה				קוּמִיםָה		מְצָאָה	גָּלְתָּה
סֹבֶּבֶת		as		קוּמִםָת	as	מְצָאָת	גָּלְתִּית
סֹבֶּבֶת		Strong		קוּמִמָת	" m. d.	מְצָאָת	גָּלְתִּית
סֹבֶּבֶתִי		Verb		קוּמִמָתִי	through-	מְצָאָתִי	גָּלְתִּיתִי
סֹבֶּבֶנו	through-			קוּמִמוֹ	out.	מְצָאוֹ	גָּלְנוּ
סֹבֶּבֶתָם		out.		קוּמִמָתָם		מְצָאָתָם	גָּלְתִּים
סֹבֶּבֶתָנוּ				קוּמִמָתָנוּ		מְצָאָתָנוּ	גָּלְתִּינוּ
סֹבֶּבֶתָנוּנוּ				קוּמִמָתָנוּנוּ		מְצָאָתָנוּנוּ	גָּלְתִּינוּנוּ

Imperatives not used.

יָסּוּבְבָּן	יָסּוּבָּן	יָאֵל	יַיִשְׁבָּן	יַקְוֹם	יַבְונָן	יִמְצָא	יִגְלָה
תַּסּוּבָּן	תַּסּוּבָּן	תַּסּוּבָּן	תַּסּוּבָּן	תַּקְוִים	תַּמְצָא	תַּמְצָא	תַּגְלִילָה
תַּסּוּבָּן	תַּסּוּבָּן	תַּסּוּבָּן	תַּסּוּבָּן	תַּקְוִים	תַּמְצָא	תַּמְצָא	תַּגְלִילָה
תַּסּוּבָּן	תַּסּוּבָּן	תַּסּוּבָּן	תַּסּוּבָּן	תַּקְוֹטְמִי	תַּמְצָא	תַּמְצָא	תַּגְלִילָה
אַסּוּבָּן	אַסּוּבָּן	אַסּוּבָּן	אַסּוּבָּן	אַקְוֹם	אַמְצָא	אַמְצָא	אַגְלָה
יִסּוּבָּן	יִסּוּבָּן	יִסּוּבָּן	יִסּוּבָּן	יִקְוֹמָנוּ	יִמְצָאוּ	יִמְצָאוּ	יִגְלָוּ
תַּסּוּבָּנָה	תַּסּוּבָּנָה	תַּסּוּבָּנָה	תַּסּוּבָּנָה	תַּקְוֹמֶנֶה	תַּמְצָאָנָה	תַּמְצָאָנָה	תַּגְלִילִינָה
תַּסּוּבָּנָה	תַּסּוּבָּנָה	תַּסּוּבָּנָה	תַּסּוּבָּנָה	תַּקְוֹמָנוּ	תַּמְצָאָנָה	תַּמְצָאָנָה	תַּגְלִילָה
תַּסּוּבָּנָה	תַּסּוּבָּנָה	תַּסּוּבָּנָה	תַּסּוּבָּנָה	תַּקְוֹמֶנֶה	תַּמְצָאָנָה	תַּמְצָאָנָה	תַּגְלִילִינָה
נַסּוּבָּן	נַסּוּבָּן	נַסּוּבָּן	נַסּוּבָּן	נַקְוֹם	נִמְצָא	נִמְצָא	נִגְלָה

COMPARATIVE PARADIGMS: Hiphil.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"init.
<i>Perf. Sg.</i>					
3. m.	הַקְטִיל	הַעֲמִיד	הַזְעִיק	הַשְׁמִיעַ	הַפִּישָׁ
3. f.	הַקְטִילָה	הַעֲמִירָה		הַשְׁמִיעָה	הַפִּישָׁה
2. m.	הַקְטִילָת	הַעֲמִרָת	as	הַשְׁמֵעָת	הַשְׁנָת
2. f.	הַקְטִילָת	הַעֲמִרָת	Strong	הַשְׁמֵעָת	הַשְׁנָת
1. c.	הַקְטִילִי	הַעֲמִרִתִי	Verb	הַשְׁמֵעִתִי	הַשְׁנִיתִי
<i>Pl.</i>					
3. c.	הַקְטִילָוּ	הַעֲמִירָוּ	through-	הַשְׁמִיעָוּ	הַפִּישָׁוּ
2. m.	הַקְטִילָתָם	הַעֲמִרָתָם	out.	הַשְׁמֵעָתָם	הַשְׁנָתָם
2. f.	הַקְטִילָתָן	הַעֲמִרָתָן		הַשְׁמֵעָתָן	הַשְׁנָתָן
1. c.	הַקְטִילָנוּ	הַעֲמִרָנוּ		הַשְׁמֵעָנוּ	הַשְׁנָנוּ
<i>Inf. absolute construct</i>					
	הַקְטִיל	הַעֲמִיד	הַזְעִיק	הַשְׁמִיעַ	הַפִּישָׁ
	הַקְטִיל	הַעֲמִיד	הַזְעִיק		
<i>Imp. Sg.</i>					
m.	הַקְטִיל	הַעֲמִיד	הַזְעִיק	הַשְׁמָעַ	הַפִּישָׁ
f.	הַקְטִילִי	הַעֲמִידִי		הַשְׁמִיעִי	הַפִּישִׁי
<i>Pl.</i>					
m.	הַקְטִילָוּ	הַעֲמִידָוּ	הַזְעִיקָוּ	הַשְׁמִיעָוּ	הַפִּישָׁוּ
f.	הַקְטִילָנָה	הַעֲמִידָנָה	הַשְׁמֵעָנָה	הַשְׁנָנָה	הַשְׁנָנָה
<i>Impf. Sg.</i>					
3. m.	יַקְטִיל	יַעֲמִיד	יַזְעִיק	יַשְׁמִיעַ	גִּישָׁ
3. f.	יַקְטִיל	יַעֲמִיד		יַשְׁמִיעַ	תִּשְׁיֶשָׁ
2. m.	יַקְטִיל	יַעֲמִיד	יַזְעִיק	יַשְׁמִיעַ	תִּבְגִּישָׁ
2. f.	יַקְטִילִי	יַעֲמִידִי		יַשְׁמִיעִי	תִּבְגִּישִׁי
1. c.	אַקְטִיל	אַעֲמִיד		אַשְׁמִיעַ	אַבְגִּישָׁ
<i>Pl.</i>					
3. m.	יַקְטִילָוּ	יַעֲמִידָוּ	יַזְעִיקָוּ	יַשְׁמִיעָוּ	תִּשְׁנֶשָׁה
3. f.	יַקְטִילָנָה	יַעֲמִידָנָה	יַזְעִיקָנָה	יַשְׁמֵעָנָה	תִּשְׁנֶשָׁה
2. m.	יַקְטִילָוּ	יַעֲמִידָוּ	יַזְעִיקָוּ	יַשְׁמִיעָוּ	תִּפְגִּישָׁוּ
2. f.	יַקְטִילָנָה	יַעֲמִידָנָה	יַזְעִיקָנָה	יַשְׁמֵעָנָה	תִּשְׁנֶשָׁה
1. c.	נַקְטִיל	נַעֲמִיד		נַשְׁמִיעַ	גִּישָׁ
<i>Ptc.</i>					
	מַקְטִיל	מַעֲמִיד	מַזְעִיק	מַשְׁמִיעַ	מַגִּישָׁ

COMPARATIVE PARADIGMS: HIPHIL.

COMPARATIVE PARADIGMS: HOPHAL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"init."
<i>Perf. Sg. 3. m.</i>	הִקְטַל	הָעֵמֶד	הַוּקָ	הַשְׁמָעָ	הַנְשָׁ
	הִקְטַלָה	הָעֵמֶרָה	הַוּקָה	הַשְׁמִיעָה	הַנְשָׁה
	הִקְטַלָת	הָעֵמֶרָת	הַוּקָת	הַשְׁמִיעָת	הַנְשָׁת
	הִקְטַלָת	הָעֵמֶרָת	הַוּקָת	הַשְׁמִיעָת	הַנְשָׁת
	הִקְטַלְתִי	הָעֵמֶרְתִי	הַוּקָתִי	הַשְׁמִיעָתִי	הַנְשָׁתִי
<i>Pl. 3. c.</i>	הִקְטַלָג	הָעֵמֶדוֹ	הַוּקָג	הַשְׁמָעוֹ	הַנְשָׁג
	הִקְטַלָתָם	הָעֵמֶרָתָם	הַוּקָתָם	הַשְׁמִיעָתָם	הַנְשָׁתָם
	הִקְטַלָתוֹן	הָעֵמֶרָתוֹן	הַוּקָתֹונ	הַשְׁמִיעָתֹונ	הַנְשָׁתֹונ
	הִקְטַלְנוּ	הָעֵמֶרְנוּ	הַוּקָנוּ	הַשְׁמִעָנוּ	הַנְשָׁנוּ
<i>Inf. absolute construct</i>	הִקְטַל	הָעֵמֶד	הַוּקָ	הַשְׁמָעָ	הַנְשָׁ
	הִקְטָל	הָעֵמָד	הַוּקָ	הַשְׁמָעָ	הַנְשָׁ

Imperatives not used.

<i>Impf. Sg. 3. m.</i>	יִקְטָל	יָעַמֵּד	יִזְעַק	יִשְׁמַעַ	יִנְשָׁ
	תִּקְטָל	תִּعַמֵּד	תִּזְעַק	תִּשְׁמַעַ	תִּנְשָׁ
	תִּקְטָל	תִּעַמֵּד	תִּזְעַק	תִּשְׁמַעַ	תִּנְשָׁ
	תִּקְטָלִי	תִּעַמְדִי	תִּזְעֲקִי	תִּשְׁמְעִי	תִּנְשְׁ
	אִקְטָל	אִעַמְדָר	אִזְעַק	אִשְׁמָעָ	אִנְשָׁ
<i>Pl. 3. m.</i>	יִקְטָלוֹ	יָעַמְדוֹ	יִזְעַקָּי	יִשְׁמְעָיָה	יִנְשָׁגָה
	תִּקְטָלָנָה	תִּעַמְדָנָה	תִּזְעַקָּנָה	תִּשְׁמְעָנָה	תִּנְשָׁנָה
	תִּקְטָלוֹ	תִּעַמְדוֹר	תִּזְעֲקָוִי	תִּשְׁמְעוֹוִי	תִּנְשְׁפָוִי
	תִּקְטָלָנָה	תִּעַמְדוֹנָה	תִּזְעַקָּנָה	תִּשְׁמְעָנָה	תִּנְשָׁנָה
<i>Ptc.</i>	מִקְטָל	מִעַמְדָר	מִזְעַק	מִשְׁמָעָ	מִנְשָׁ

COMPARATIVE PARADIGMS: HOPHAL.

"אָ" init. "וְאָ" init. "וְmed." "וְmed." "אַfinal" "הַfinal."

הוֹסֵב	הַאֲכָל	הוֹשֵׁב	הַוּקֶם	הַיּוֹנֵן	הַמִּצְאָה	הַגְּלֵה
הוֹסֵבָה		הוֹשֵׁבָה	הַוּקֶמֶת		הַמִּצְאָה	הַגְּלֵתָה
הוֹסֵבָות	as	הוֹשֵׁבָת	הַוּקֶמֶת	as	הַמִּצְאָת	הַגְּלֵתָה
הוֹסֵבָות	I guilt.	הוֹשֵׁבָת	הַוּקֶמֶת	ו med.	הַמִּצְאָת	הַגְּלֵתָה
הוֹסֵבָות	through	הוֹשֵׁבָתִי	הַוּקֶמֶתִי	through-	הַמִּצְאָתִי	הַגְּלֵתִי
הוֹסֵבָה	out.	הוֹשֵׁבָה	הַוּקֶמוֹ	out.	הַמִּצְאָה	הַגְּלֵגָה
הוֹסֵבָות		הוֹשֵׁבָתָם	הַוּקֶמֶתָם		הַמִּצְאָתָם	הַגְּלֵתָם
הוֹסֵבָות		הוֹשֵׁבָתוֹ	הַוּקֶמֶתֹו		הַמִּצְאָתֹו	הַגְּלֵתָו
הוֹסֵבָנוּ		הוֹשֵׁבָנוּ	הַוּקֶמֶנוּ		הַמִּצְאָנוּ	הַגְּלֵנוּ
	הַאֲכָל					הַגְּלֵה
הוֹסֵב	הַאֲכָל	הוֹשֵׁב	הַוּקֶם	הַיּוֹנֵן	הַמִּצְאָה	הַגְּלֵתָה

Imperatives not used.

יִאֱכָל	יִסְבֶּב	יִשְׁבֶּב	יִקְםֶם	יִיּוֹנֶן	יִמְצָא	יִגְלֵה
תוֹסֵב		תוֹשֵׁב	תוּקֶם		תִּמְצָא	תִּגְלֵה
תוֹסֵב		תוֹשֵׁב	תוּקֶם		תִּמְצָא	תִּגְלֵה
תוֹסֵבִי		תוֹשֵׁבִי	תוּקֶמִי		תִּמְצָאִי	תִּגְלֵי
אוֹסֵב		אוֹשֵׁב	אוּקֶם		אִמְצָא	אִגְלֵה
יִסְבֶּב		יִשְׁבֶּב	יִוּקֶמוֹ		יִמְצָאֹי	יִגְלֵוֹ
תוֹסֵבִינָה		תוֹשֵׁבִינָה	תוּקֶמִינָה		תִּמְצָאָנָה	תִּגְלֵנָה
תוֹסֵבֶב		תוֹשֵׁבֶב	תוּקֶמוֹב		תִּמְצָאֹז	תִּגְלֵז
תוֹסֵבִינָה		תוֹשֵׁבִינָה	תוּקֶמִינָה		תִּמְצָאָנָה	תִּגְלֵנָה
נוֹסֵב		נוֹשֵׁב	נוּקֶם		גִּמְצָא	גִּגְלֵה
	מִמְצָא	מִיּוֹשֶׁב	מִוּקֶם	מִיּוֹנֶן	מִגְלֵה	

COMPARATIVE PARADIGMS: HITHPAEL.

	<i>Strong Verb.</i>	1 gutt.	2 gutt.	3 gutt.	"init.
<i>Perf. Sg.</i> 3. m.	הַתְקִפֵּל	הַתְעִמֵּד	הַתְבִּרְךָ	הַתְגַּלֵּח	הַתְגַּנְגִּשְׁ
3. f.	הַתְקִפְּלָה		הַתְבִּרְכָּה	הַתְגַּלְלָה	
2. m.	הַתְקִפְּלָת	as	הַתְבִּרְכָּת	הַתְגַּלְלָת	"
2. f.	הַתְקִפְּלָת	Strong	הַתְבִּרְכָּת	הַתְגַּלְלָת	Strong
1. c.	הַתְקִפְּלָתִי	Verb	הַתְבִּרְכָּתִי	הַתְגַּלְלָתִי	Verb
<i>Pl.</i> 3. c.	הַתְקִפְּלָוֹ	through-	הַתְבִּרְכָּוֹ	הַתְגַּלְלָוֹ	through-
2. m.	הַתְקִפְּלָתָם	out.	הַתְבִּרְכָּתָם	הַתְגַּלְלָתָם	out.
2. f.	הַתְקִפְּלָתָןּוֹ		הַתְבִּרְכָּתָןּוֹ	הַתְגַּלְלָתָןּוֹ	
1. c.	הַתְקִפְּלָנּוֹ		הַתְבִּרְכָּנּוֹ	הַתְגַּלְלָנּוֹ	
<i>Inf. absolute</i>					
<i>construct</i>	הַתְקִפֵּל	הַתְעִמֵּד	הַתְבִּרְךָ	הַתְגַּלֵּח	הַתְגַּנְגִּשְׁ
<i>Imp. Sg. m.</i>	הַתְקִפֵּל	הַתְעִמֵּד	הַתְבִּרְךָ	הַתְגַּלֵּח	הַתְגַּנְגִּשְׁ
f.	הַתְקִפְּלִי		הַתְבִּרְכִּי	הַתְגַּלְלִחִי	
<i>Pl. m.</i>	הַתְקִפְּלָוֹ		הַתְבִּרְכָּוֹ	הַתְגַּלְלָוֹ	
f.	הַתְקִפְּלָנּוֹ		הַתְבִּרְכָּנּוֹ	הַתְגַּלְלָנּוֹ	
<i>Impf. Sg. 3. m.</i>	וַיְתַקֵּפֵל	וַיְתַعֲמֵד	וַיְתַבְּרֵךְ	וַיְתַגְּלֵחַ	וַיְתַגְּנִישַׁ
3. f.	וַיְתַקְּפֵלָה		וַיְתַבְּרֵךָה	וַיְתַגְּלֵלָה	
2. m.	וַיְתַקְּפֵלָל		וַיְתַבְּרֵךָל	וַיְתַגְּלֵלָל	
2. f.	וַיְתַקְּפֵלָלִי		וַיְתַבְּרֵךָלִי	וַיְתַגְּלֵלָלִי	
1. c.	אֶתְקִפְּלָל		אֶתְבִּרְכָּל	אֶתְגַּלְלָל	
<i>Pl. 3. m.</i>	וַיְתַקְּפֵלָוֹ		וַיְתַבְּרֵלָוֹ	וַיְתַגְּלֵלָוֹ	
3. f.	וַיְתַקְּפֵלָנּוֹ		וַיְתַבְּרֵלָנּוֹ	וַיְתַגְּלֵלָנּוֹ	
2. m.	וַיְתַקְּפֵלָלָגּוֹ		וַיְתַבְּרֵלָלָגּוֹ	וַיְתַגְּלֵלָלָגּוֹ	
2. f.	וַיְתַקְּפֵלָנּוֹ		וַיְתַבְּרֵלָנּוֹ	וַיְתַגְּלֵלָנּוֹ	
1. c.	וַיְתַקְּפֵלָגּוֹ		וַיְתַבְּרֵלָגּוֹ	וַיְתַגְּלֵלָגּוֹ	
<i>Ptc.</i>	מִתְקִפֵּל	מִתְעִמֵּד	מִתְבִּרְךָ	מִתְגַּלֵּח	מִתְגַּנְגִּשְׁ

COMPARATIVE PARADIGMS: HITHPAEL (HITHPALEL).

"yy "ȝ init. "ȝ init. "ȝ med. "ȝ med. "ȝ final. "ȝ final.

החגולה	התאכל	התישב	התקומם	התבונן	התמציא	התפללה
החותטלה			התקוממה		התמצאה	התפללה
החותטלה		as	התקוממת	as	התמצאת	התפללית
החותטלה		Strong	התקוממת	"med.	התמצאת	התפללית
החותטלה		Verb	התקוממת	through-	התמצאת	התפללית
החותטלה		through-	התקוממו	out.	התמצאו	התפללו
החותטלו			התקוממותם		התמצאים	התפללים
החותטלאם		out.	התקוממתו		התמצאות	התפללאן
החותטלאו			התקוממנו		התמצאננו	התפללאנו

ממחולב מתחמץ מטבז מתקומם ממיישב מטאיל מחרגולל

STRONG VERB QAL WITH SUFFIXES.

<i>Suffixes for the</i>	<i>1. Sg.</i>	<i>2. Sg. m.</i>	<i>2. Sg. f.</i>	<i>3. Sg. m.</i>	<i>3. Sg. f.</i>
	<i>me.</i>	<i>thee.</i>	<i>thee.</i>	<i>him.</i>	<i>her.</i>
<i>Perf.</i>	<i>3. m.</i>	קָטַלְנִי	קָטַלְךָ	קָטַלְהָ	קָטַלְהָוּ
	<i>3. f.</i>	קָטַלְתִּנִי	קָטַלְתֶּךָ	קָטַלְתָּה	קָטַלְתָּהוּ
	<i>2. m.</i>	קָטַלְתִּנִי	—	—	קָטַלְתָּהוּ
	<i>2. f.</i>	קָטַלְתִּי	—	—	קָטַלְתִּיָּה
	<i>1. c.</i>	—	קָטַלְתִּיךְ	קָטַלְתִּיו	קָטַלְתִּיכְוּ
<i>Pl.</i>	<i>3. c.</i>	קָטַלְנוּ	קָטַלְוּךָ	קָטַלְוָה	קָטַלְוָה
	<i>2. m.</i>	קָטַלְתִּנִי	—	—	קָטַלְתִּיכְוּ
	<i>1. c.</i>	—	קָטַלְנוּךָ	קָטַלְנוֹה	קָטַלְנוֹה
<i>Inf.</i>		קָטַלְיִ	קָטַלְךָ	קָטַלְךָ	קָטַלְהָ
<i>Imp.</i>		קָטַלְנִי	—	—	קָטַלְהָוּ
<i>Impf.</i>	<i>3. m.</i>	יָקָטַלְנִי	יָקָטַלְךָ	יָקָטַלְהָ	יָקָטַלְהָוּ
<i>With Nun epenthetic</i>		יָקָטַלְעִ	יָקָטַלְךָ	—	יָקָטַלְעָ
<i>Pl. 3. m.</i>		יָקָטַלְנוּ	יָקָטַלְוּךָ	יָקָטַלְוָה	יָקָטַלְוָה
<i>Perf. Piel</i>		קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהָ

* * The Suffixes to the other Conjugations follow the
ן require the tone to be on the preceding syllable; also

STRONG VERB QAL WITH SUFFIXES.

1. Pl. us.	2. Pl. m. you.	2. Pl. f. you.	3. Pl. m. them.	3. Pl. f. them.
קָטַלְנוּ	קָטַלְכֶם	קָטַלְכֵנוּ	קָטַלְם	קָטַלְוּ
קָטַלְתָנוּ		קָטַלְתָכֶם	קָטַלְתָהֶם	קָטַלְתָמָן
קָטַלְתָנוּ	—	—	קָטַלְתָם	קָטַלְתָוּ
קָטַלְתָנוּ	—	—	קָטַלְתִים	קָטַלְתִוּ
—	קָטַלְתִיכֶם	קָטַלְתִיכֵנוּ	קָטַלְתִים	קָטַלְתִוּ
קָטַלְנוּנוּ	קָטַלְנוּכֶם	קָטַלְנוּכֵנוּ	קָטַלְנוּם	קָטַלְנוּ
קָטַלְתָנוּנוּ	—	—	קָטַלְתָנוּם	קָטַלְתָנוּ
—	קָטַלְנוּכֶם	קָטַלְנוּכֵנוּ	קָטַלְנוּנוּם	קָטַלְנוּנָא
קָטַלְנוּ	קָטַלְכֶם	קָטַלְכֵנוּ	קָטַלְמ	קָטַלְוּ
קָטַלְנוּ	—	—	קָטַלְמ	—
יָקַטְלָנוּ	יָקַטְלָכֶם	יָקַטְלָכֵנוּ	יָקַטְלָמ	יָקַטְלָוּ
יָקַטְלָנוּ	—	—	—	—
יָקַטְלָנוּ	יָקַטְלָנוּכֶם	יָקַטְלָנוּכֵנוּ	יָקַטְלָנוּמ	יָקַטְלָנוּ
קָטַלְנוּ	קָטַלְכֶם	קָטַלְכֵנוּ	קָטַלְמ	קָטַלְוּ

analogy of qal. Observe that the Suffixes הָוּ, נָוּ, נִיָּוּ and נִיָּוּ, following a long vowel in an open syllable.

II. NOUNS.

ARRANGED IN SIX DECLENSIONS.

FIRST DECLENSION: VOWELS UNCHANGEABLE.

See p. 57.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
אָרֶם	אָרְתָּם	אָרְתָּמָם	אַרְתָּמָם light.								
אָרְתָּמָם	אַרְתָּמָם plur.										
צָדִיקָם	צָדִיקָם just man.										
צָדִיקָם	צָדִיקָם plur.										

* * The tone of Suffixes is as above in all the Declensions.

SECOND DECLENSION: NOUNS WITH QAMETS MUTABLE.

- (a) Monosyllabic¹. (b) With immutable vowel in penult. (c) With immutable vowel in final syllable. (d) Qamets in both penult. and final. (e) Qamets penult., tsere final. See pp. 57, 58.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
—	הַקְמָם	—	הַקְמָם	הַקְמָה	הַקְמָה	הַקְמָה	הַקְמָה	הַקְמָה	הַקְמָה	הַקְמָם	הַקְמָם (a).
—	הַפִּרְמָם	—	הַפִּרְמָם	הַפִּרְמָה	הַפִּרְמָה	הַפִּרְמָה	הַפִּרְמָה	הַפִּרְמָה	הַפִּרְמָה	הַפִּרְמָם	הַפִּרְמָם plur.
—	שְׁאֲלָמָם	—	שְׁאֲלָמָם	שְׁאֲלָמָה	שְׁאֲלָמָה	שְׁאֲלָמָה	שְׁאֲלָמָה	שְׁאֲלָמָה	שְׁאֲלָמָה	שְׁאֲלָמָם	שְׁאֲלָמָם plur.
—	שְׁאֲלָמָם	—	שְׁאֲלָמָם	שְׁאֲלָמָה	שְׁאֲלָמָה	שְׁאֲלָמָה	שְׁאֲלָמָה	שְׁאֲלָמָה	שְׁאֲלָמָה	שְׁאֲלָמָם	שְׁאֲלָמָם plur.
—	עַזְבָּתָם	—	עַזְבָּתָם	עַזְבָּתָה	עַזְבָּתָה	עַזְבָּתָה	עַזְבָּתָה	עַזְבָּתָה	עַזְבָּתָה	עַזְבָּתָם	עַזְבָּתָם plur.
—	עַזְבָּתָם	—	עַזְבָּתָם	עַזְבָּתָה	עַזְבָּתָה	עַזְבָּתָה	עַזְבָּתָה	עַזְבָּתָה	עַזְבָּתָה	עַזְבָּתָם	עַזְבָּתָם plur.
—	הַבְּרִירָם	—	הַבְּרִירָם	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָם	הַבְּרִירָם plur.
—	הַבְּרִירָם	—	הַבְּרִירָם	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָם	הַבְּרִירָם plur.
—	הַבְּרִירָם	—	הַבְּרִירָם	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָם	הַבְּרִירָם plur.
—	הַבְּרִירָם	—	הַבְּרִירָם	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָם	הַבְּרִירָם plur.
—	הַבְּרִירָם	—	הַבְּרִירָם	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָם	הַבְּרִירָם plur.
—	הַבְּרִירָם	—	הַבְּרִירָם	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָם	הַבְּרִירָם plur.
—	הַבְּרִירָם	—	הַבְּרִירָם	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָם	הַבְּרִירָם plur.
—	הַבְּרִירָם	—	הַבְּרִירָם	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָם	הַבְּרִירָם plur.
—	הַבְּרִירָם	—	הַבְּרִירָם	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָה	הַבְּרִירָם	הַבְּרִירָם plur.

¹ These nouns must be distinguished from those in Declension V, 'double ayin.'

THIRD DECLENSION : NOUNS WITH TSERE MUTABLE.

(a) Monosyllabic¹.

(b) With immutable vowel in final syllable. (c) Immutable vowel in penult.

See p. 58.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
גַּם	שְׁרָם	עֲמָדֶם	שְׁמָדֶם	שְׁמָנוֹ	שְׁבָרָה	שְׁמָנוֹ	שְׁמָנִיחַ	שְׁמָנֵק	שְׁמָנִי	שְׁמָן	שְׁמָנִיָּה name (a).
גַּם	שְׁמָדֶם	עֲמָדִים	שְׁמָדִים	שְׁמָנוֹת	שְׁבָרִתָּה	שְׁמָנוֹת	שְׁמָנוֹתִיךְ	שְׁמָנוֹתֵךְ	שְׁמָנוֹת	שְׁמָנוֹת	שְׁמָנוֹת plur.
גַּם	מְלִיאָם	מְלִיאָם	מְלִיאָם	מְלִיאָה	מְלִיאָה	מְלִיאָה	מְלִיאָה	מְלִיאָה	מְלִיאָה	מְלִיאָה	מְלִיאָה interpreter (b).
גַּם	אֲוֹבָם	אֲוֹבָם	אֲוֹבָם	אֲוֹבָה	אֲוֹבָה	אֲוֹבָה	אֲוֹבָה	אֲוֹבָה	אֲוֹבָה	אֲוֹבָה	אֲוֹבָה enemy (c).
גַּם	אֲוֹבִים	אֲוֹבִים	אֲוֹבִים	אֲוֹבִיתָה	אֲוֹבִיתָה	אֲוֹבִיתָה	אֲוֹבִיתָה	אֲוֹבִיתָה	אֲוֹבִיתָה	אֲוֹבִים	אֲוֹבִים plur.

¹ These nouns must be distinguished from those in Declension V, ‘double ayin.’

** The Active Participle qal is of this Declension (c).

FOURTH DECLENSION : SEGHOLATE NOUNS.

Developed monosyllabic forms; accent on penult. See p. 59.

	<i>Absolute.</i>	<i>Constr.</i>	
<i>f. their, m.</i>	<i>f. your, m.</i>	<i>his.</i>	<i>her.</i>
בְּרִכֶּם	בְּרִכֶּם	בְּרִכָּה	בְּרִכָּה
בְּרִכֵּתִים	בְּרִכֵּתִים	בְּרִכָּה	בְּרִכָּה
צְרָבָם	צְרָבָם	צְרָבָה	צְרָבָה
צְרָבִים	צְרָבִים	צְרָבָה	צְרָבָה
קְפָרָם	קְפָרָם	קְפָרָה	קְפָרָה
קְפָרִים	קְפָרִים	קְפָרָה	קְפָרָה
קְרָבָם	קְרָבָם	קְרָבָה	קְרָבָה
קְרָבִים	קְרָבִים	קְרָבָה	קְרָבָה
חֲרַשְׁבָם	חֲרַשְׁבָם	חֲרַשְׁבָה	חֲרַשְׁבָה
חֲרַשְׁבִּים	חֲרַשְׁבִּים	חֲרַשְׁבָה	חֲרַשְׁבָה
מְוֹתָם	מְוֹתָם	מְוֹתָה	מְוֹתָה
מְוֹתִים	מְוֹתִים	מְוֹתָה	מְוֹתָה
אַלְמָם	אַלְמָם	אַלְמָה	אַלְמָה
אַלְמִים	אַלְמִים	אַלְמָה	אַלְמָה
מְוֹתָם	מְוֹתָם	מְוֹתָה	מְוֹתָה
מְוֹתִים	מְוֹתִים	מְוֹתָה	מְוֹתָה
טְלִיכָם	טְלִיכָם	טְלִיכָה	טְלִיכָה
טְלִיכִים	טְלִיכִים	טְלִיכָה	טְלִיכָה
כְּלִים	כְּלִים	כְּלִים	כְּלִים
כְּלִים	כְּלִים	כְּלִים	כְּלִים

FIFTH DECLENSION : NOUNS FROM DOUBLE AYIN VERBS.

Dagheš forte, with suffixes and in the plural.

See p. 60.

<i>f.</i>	<i>their, m.</i>	<i>f.</i> your, <i>m.</i>	our.	her.	his.	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
גָּם	סָלַט	סָלַטְתָּךְ	סָלַטְתָּנוּ	סָלַטְתָּה	סָלַטְתָּךְ	סָלַטְתָּךְ	סָלַטְתָּנוּ	סָלַטְתָּה	סָלַטְתָּךְ	סָלַטְתָּךְ basket.
גָּם	סָלַטְתָּם	סָלַטְתָּמָּךְ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּךְ	סָלַטְתָּמָּךְ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּךְ plur.	סָלַטְתָּמָּךְ
גָּם	סָלַטְתָּמָּךְ	סָלַטְתָּמָּךְ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּךְ	סָלַטְתָּמָּךְ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּךְ	סָלַטְתָּמָּךְ statute.
גָּם	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ plur.
גָּם	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ arrow.
גָּם	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ plur.
גָּם	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ camel.
גָּם	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ	סָלַטְתָּה	סָלַטְתָּמָּנוּ	סָלַטְתָּמָּנוּ plur.

¹ Lev. x. 13, 14.² Ex. v. 14.

SIXTH DECLENSION: NOUNS IN **הַיְם** FROM LAMEDH-HE VERBS.

See p. 60.

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
—	הַנְּם	—	הַנְּמָם	הַנְּמָה	הַנְּמָה	הַנְּמָה	הַנְּמִית	הַנְּמִית	הַנְּמִית	הַנְּמִית	הַנְּמִית reed.
—	הַנְּרִים	—	הַנְּרִים	הַנְּרִיָּה	הַנְּרִיָּה	הַנְּרִיָּה	הַנְּרִיָּה	הַנְּרִיָּה	הַנְּרִיָּה	הַנְּרִיָּה plur.	הַנְּרִים
—	הַעֲם	—	הַעֲם	הַעֲמָה	הַעֲמָה	הַעֲמָה	הַעֲמִית	הַעֲמִית	הַעֲמִית	הַעֲמִית	הַעֲמִית shepherd.
—	הַעֲרִים	—	הַעֲרִים	הַעֲרָא	הַעֲרָא	הַעֲרָא	הַעֲרִיך	הַעֲרִיך	הַעֲרִיך	הַעֲרִיך	הַעֲרִיך plur.
—	הַעֲשָׂם	—	הַעֲשָׂם	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשִׂיך	הַעֲשִׂיך	הַעֲשִׂיך	הַעֲשִׂיך	הַעֲשִׂיך work.
—	הַעֲשִׂירִים	—	הַעֲשִׂירִים	הַעֲשִׂירָה	הַעֲשִׂירָה	הַעֲשִׂירָה	הַעֲשִׂירִיך	הַעֲשִׂירִיך	הַעֲשִׂירִיך	הַעֲשִׂירִיך	הַעֲשִׂירִים plur.

FEMININE NOUNS. See p. 61.

(*The Feminines of Adjectives and Participles are of these types.*)

FEMININE NOUNS (*continued*).

<i>f.</i>	<i>their, m.</i>	<i>f.</i>	<i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
נָעָרִים	נָעָרִים	נָעָרִים	נָעָרִים	נָעָרִים	נָעָרִים	נָעָרִים	נָעָרִים	נָעָרִים	נָעָרִים	נָעָרִים	נָעָרִים
שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים
שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים	שְׁפַחַתִּים
תְּכִמֵּתִים	תְּכִמֵּתִים	תְּכִמֵּתִים	תְּכִמֵּתִים	תְּכִמֵּתִים	תְּכִמֵּתִים	תְּכִמֵּתִים	תְּכִמֵּתִים	תְּכִמֵּתִים	תְּכִמֵּתִים	תְּכִמֵּתִים	תְּכִמֵּתִים
עֲפָרִים	עֲפָרִים	עֲפָרִים	עֲפָרִים	עֲפָרִים	עֲפָרִים	עֲפָרִים	עֲפָרִים	עֲפָרִים	עֲפָרִים	עֲפָרִים	עֲפָרִים
טְבֻעָתִים	טְבֻעָתִים	טְבֻעָתִים	טְבֻעָתִים	טְבֻעָתִים	טְבֻעָתִים	טְבֻעָתִים	טְבֻעָתִים	טְבֻעָתִים	טְבֻעָתִים	טְבֻעָתִים	טְבֻעָתִים

¹ Immutable vowels before נֶ—; see Decl. I., also dageshed forms (Decl. 5).

² Mutable נֶ— or נֶ— before termination; see Decls. 2, 3.

³ Nouns from segholates, Decl. 4. ⁴ Feminines terminating in נֶ— (נֶ—) or נֶ— (נֶ—). Most of these nouns have in the abs. sing. a form in נֶ—, as נֶגֶד. Participles have in general this double form, as נֶגֶדֶת.

נֶגֶת

IRREGULAR NOUNS. See § 162.

<i>f.</i>	<i>their, m.</i>	<i>f.</i> <i>your, m.</i>	<i>our.</i>	<i>her.</i>	<i>his.</i>	<i>thy, f.</i>	<i>thy, m.</i>	<i>my.</i>	<i>Constr.</i>	<i>Absolute.</i>
אָבִיךְם	אָבִיהם	אָבִיכְם	אָבִינוּנָה	אָבִיהָ	אָבִיךְ	אָבִיךְ	אָבִיךְ	אָבִי	אָבִות	אָבִי father.
אָבֹתְיכְם	אָבֹתְיהם	אָבֹתְיכְם	אָבֹתוֹנָה	אָבֹתוֹנָה	אָבֹתוֹנָה	אָבֹתוֹנָה	אָבֹתוֹנָה	אָבֹתָה	אָבֹתָה אָבֹתָה	אָבֹתָה אָבֹתָה
אָחִיכְם	אָחִיהם	אָחִיכְם	אָחִינוּנָה	אָחִיהָ	אָחִיךְ	אָחִיךְ	אָחִיךְ	אָחִי	אָחִים	אָחִי brother.
אָחִיכְם	אָחִיהם	אָחִיכְם	אָחִינוּנָה	אָחִיהָ	אָחִיךְ	אָחִיךְ	אָחִיךְ	אָחִי	אָחִים	אָחִי plur.
אָחָתְיכְם	אָחָתְיהם	אָחָתְיכְם	אָחָתוֹנָה	אָחָתוֹנָה	אָחָתוֹנָה	אָחָתוֹנָה	אָחָתוֹנָה	אָחָתָה	אָחָתָה	אָחָתָה sister.
אָחִיתְיכְם	אָחִיתְיהם	אָחִיתְיכְם	אָחִיתֹנָה	אָחִיתָה	אָחִיטְיכְם	אָחִיטְיכְם	אָחִיטְיכְם	אָחִיטָה	אָחִיטָה	אָחִיטָה plur.
בְּנֹתְיכְם	בְּנֹתְיהם	בְּנֹתְיכְם	בְּנֹתְינוֹנָה	בְּנֹתָה	בְּנֹתְיכְם	בְּנֹתְיכְם	בְּנֹתְיכְם	בְּנֹתָה	בְּנֹתָה בְּנֹתָה	בְּנֹתָה בְּנֹתָה
פִּיהְיכְם	פִּיהם	פִּיהְיכְם	פִּינְנוֹנָה	פִּיהָ	פִּיהְיכְם	פִּיהְיכְם	פִּיהְיכְם	פִּיהָ	פִּיהָ פִּיהָ	פִּיהָ mouth..
שָׁהַם	שָׁהַם	שָׁהַם	שָׁהַמְּנוֹנָה	שָׁהָ	שָׁהַם	שָׁהַם	שָׁהַם	שָׁהָ	שָׁהָ שָׁהָ	שָׁהָ lamb.

VOCABULARIES.

I. HEBREW-ENGLISH.

The following Vocabularies are for the most part restricted to the Exercises and Reading Lessons. Many words which there occur only once, and are explained in their places, are not included.

The Verbs are denoted in English, for the sake of convenience, by the infinitive sign *to*. The Hebrew form given is, as usual, the 3 pers. sing. masc. perf. of *qal*. Of Verbs found only in other conjugations, the *qal* pointing is omitted. Conjugations regular in meaning (*e.g.*, *niph.* as passive, *hiph.* as causative) are not in general separately specified.

The figures appended in some cases to the nouns, after the letters denoting gender (*m.*, *f.*, *c.*), indicate the declension-form : especially in nouns derived from verbs "yy (5). The rest are sufficiently shown in the Paradigms. Proper Names are not introduced, excepting in special cases. See English-Hebrew Vocabulary, pp. 308, 309.

Words marked * are post-biblical, although in most instances derived from roots which occur in the Hebrew Scriptures.

N

אָב *m.* (see p. 62) father.

אֶבְדּוֹל to perish ; *piel* and *hiph.* to destroy.

אַבְדָּן *m.* ('Abaddon'); destruction.

אָבֵה *impf.* **יָאֵבָה** to be willing, desirous ; mostly with negatives.

אָבִיזָן *adj.* **אָבָהָן** poor, miserable.

אָבֵל to languish, lament ; *hiph.* to grieve, mourn.

אָבָן *f.* stone, rock, precious stone.

אָבָרָה *f.* wing, feather.

אָגָם *m.* pool, const. of **מִים** (**אָגָם** understood).

אָגַרְתּוֹ to gather, lay up provision.

אָרְדּוֹן *m.* lord, whence **אָרְדּוֹנִי** the Lord.

אָרְמָם to be red ; *pual* to be dyed red.

אָרְםָם *m.* a man, man (generic and collective); *pr. n.* Adam.

אִישׁ הָאָרְמָמָה *f.* ground, earth, a husbandman.

אָרְמָה or **אָרְבָּה** *impf.* **אָהַבְתָּ** to love.

אָחָבָה *f.* love.

אָהָהָה ah ! alas !

אָהָל to pitch a tent ; *piel fut.* **לִיהְלָה**.

אָהָל *m.* tent, tabernacle.

אָוֹ *conj.* or ; **אוֹ...אוֹ** whether...or.

אָוֹיְנִי *interj.* alas ! woe to !

אָוֹיְלָה *m.* fool, impious man.

אָלִילִי *adv.* perhaps.

- אָזֵן** to shine, be enlightened; *niph.*
 (imperf. **יִאָזֵן**) to become bright;
hiph. to enlighten.
- אַיִל** m. light.
- אַזְנָה** adv. then.
- אַזְוֹר** m. girdle, fetters.
- אָזֵן** *hiph.* **הַצְאֹנִין** to give ear.
- אֲזַנּוֹן** f. *dual* **אֲזַנִּים** ear.
- אָחֶם** m. (*see p. 272*) brother.
- אָחָת** num. m. one, fem. **אָחָתָה**; see p. 134: sometimes equivalent to the indefinite article (**תְּאֵס**).
- אָחַז** to take hold of (**בָּ**); *niph.* to take possession, be caught.
- אָחָר** m. **אָחָרֶת** *other*.
 f. adj. other.
- אָחָרֶךָ** ('hinder part') as *adv.* afterwards, after: *plur. const.* **אָחָרִי** *prep.* after.
- אָחָרִית** f. the latter time (of one's life, or of the world).
- אָיִחָה** *adv. interrog.* where? See § 272, 1. * whence?
- אָיִיב** to hate; *ptc.* **אָזִיֵּב** enemy.
 f. enmity.
- אָיִיה** f. vulture, falcon.
- אָיִיךְ** *adv. interrog.* how?
- אָיִל** m. (*const.* **אָיִל**, *pl.* **אָיִלִים**) a ram.
אָיִלה f. a hind, female antelope.
אָיִמָה f. fear, terror.
- אָזֵן** *adv.* not (*see p. 142*). With suffixes: I (would) not, etc.
- אָיִפה** or **אָפָה** f. ephah, a corn measure.
- אָישׁ** (*see p. 62*) man, husband, every one: **אָיִשׁ . . . אָיִשׁ** one . . . another.
- אָזֶה** *adv.* also, only, surely, yet.
- אָכַל** *imperf. A and E*, to eat; *hiph.* to give to eat, to feed with (*two accs.* or *acc.* and **בָּן**).
- אָכְלָה** m. food.
- אָכְבָן** *adv.* truly, certainly.
- אָל** *adv.* not; *see p. 141.*
- אָלָּה** or **אָלָּה** *prep.* to, unto.
- אָלָּה, אָלָּה** demonst. pron. pl. these. See § 183.
- אָלִים** ('mighty one') God; **אָלִים** mighty ones.
- * **אָלָּא** but ('sondern'), except.
- אָלָּוֹה** God.
- אָלָּהִים** God, sometimes gods. See § 287 a.
- אָלָּוֹן** or **אָלָּוֹן** * **אָלָּוֹן** m. a tree (oak or terebinth).
- אָלָּם** adj. dumb.
- (**פָּלָנִי**) **אָלָּמָנִי** m. (with) such a one.
- אָלָּף** m. a thousand, *pl.* **אָלָּפִים**.
- אָמָם** f. (*see p. 62*) mother.
- אָמָם** part. if; *see p. 144.*
- אָמָה** f. maid-servant, handmaid.
- אָמָה** f. cubit.
- אָמָונָה** f. faith, faithfulness, faithful adherence to.
- אָמַן** to be or to make firm, trustworthy; *ptc.* **אָמַן** foster-father; *in f.* **אָמַנָה** nurse; *niph.* to be secure, faithful, such as can be depended on; *hiph.* to trust, believe.
- אָמְנָה** Amen, **אָמְנָה** *adv.* certainly, verily.
- אָמַץ** *imperf. A*, to be powerful, courageous; *piel, hiph.* to strengthen.
- אָמַר** *imperf. A and E*, to say. See § 246 c. Citations from O.T. are introduced in later Hebrew by * **שָׁנָאָמַר** 'as it was said' (*niph.*).
- אָמָרָה** f. word, discourse.
- אָמְתָה** f. (*with suffix* **אָמְתָה**) truth; * **אָמְתִית** adj. true.

אָנָה, **אָן** interrog. adv. where ?
אָנֹשׁ m. man ('homo'). See **אִישׁ**.
אָנַחַת *niphal* to sigh ; with **לְ**.
אָנַחַת f. sighing.
אָנֵנֶה pers. pron. I; plur. **אָנְנָנוּ**, **אָנָי** we.
אָנֵה f. ship ; **אָנֵי** m. fleet.
אָנֵף to be angry (*lit. 'to snort'*).
אָנַךְ to cry out from pain ; *niph* to lament.
אָסַף to collect, gather.
אָסָר to bind, yoke.
אָף m. (5) nose ; dual **אֲפִים** nostrils ; generally met. anger.
אָף part. also, even. **אָפֵבִי** is it so, that . . . ?
אָפָרָה m. the young (of birds), a nestling.
אָרַב to lie in wait (**לְ** **עַל** against).
אָרְבָּעִים f. **אָרְבָּעָה** m. num. four, **אָרְבָּעַ** forty ; see p. 134.
אָרְגָּמָן f. purple.
אָרְחָה to pluck.
אָרְזָן and **אָרְחָן** c. ark (of the Covenant);
אָרְדוֹן m. cedar. [**אָרְזָן** with def. art. **אָרְחָה** f. way, path.
אָרִיה and **אָרִיָּה** m. lion.
אָרֵךְ *impf. A.* to be long ; *hiph.* to prolong ; with **אָפָה** to be long-suffering.
אָרֵךְ m. long ; **אָרְךָ אֲפִים** long-suffering.
אָרָם f. Aram, Syria ; **אָרָם** ('Aram of the two rivers') Mesopotamia.
אָרָץ c. earth, world, land ; with art. **הָאָרָץ**.
יָאָרֶךְ *impf. Y.* to curse.
אָשׁ c. (5) fire.
אָשָׁה f. (see p. 62) woman, wife.
אָשָׂר to be straight, hence to prosper ;

piel to make straight, pronounce happy, congratulate.
אָשָׁר m. only in plur. const. **אָשָׁר** Oh the happiness of ! blessed is, art, are, etc.
אָשָׁר indecl. rel. who, which. See pp. 72, 144, 161.
אָתָה mark of the acc. For its use with personal pronouns, see paradigm, p. 68.
אָתָה prep. with. When a prefix, the **ת** is doubled. See § 182, p. 69.
אָתָה m. **אָתָה** f. 2 pers. pron. thou ; plur. **אָתָּה** m. **אָתָּה** f. ye.
תָּמֹל adv. yesterday. See **תָּמֹל**.

ב

בְּ prep. prefix in, of place or time ; by, of the instrument. With inf. of verbs it often has the sense of when ; see p. 143.
בָּאָרֶץ to burn, consume.
בָּאָשָׁים m. pl. worthless, wild (grapes).
בָּנָדֵד to dissemble, transgress.
בָּנָדֵד m. garment.
[בְּ] m. (5) solitude ; adverbial, with **לְ** alone or prep. beside ; often with pron. affixes. See p. 141, n. 2.
בְּדֵד m. (5) branch, limb (i. e. 'a separate part'). Plur. only.
בְּהַמָּה f. beast, cattle (sing. often used collectively).
בָּוֹא to come, enter ; *hiph.* to cause to enter, to bring.
בָּזָה, also to despise, spurn.
בֵּין and **בֵּין** (see § 250) to discern, understand ; *niph.* ptc. **בָּבָן** discreet, prudent ; *hiph.* to be wise, skilful, understanding.
בָּזֵשׁ to be ashamed ; *hiph.* to put to shame.

בָּחוֹר <i>m.</i> a youth.	בָּרֶה <i>adj.</i> (5) (<i>sem.</i> בָּרֶה) pure.
בְּחַזֵּן to try, put to the test.	בָּרָא to create, make, fashion.
בָּחר to choose (<i>acc.</i> or בָּבִין).	בָּרוּל <i>m.</i> (quadrilit.) iron.
בָּטָח to trust; (בָּבִין) <i>hiph.</i> to certify, declare.	בָּרִית <i>f.</i> covenant.
בָּטֵל to cease; * בָּטֵל <i>adj.</i> useless.	בָּרַךְ to kneel; <i>qal pass. ptc.</i> blessed. <i>Generally piel</i> בָּרַךְ to bless, to pronounce blessed
בִּינָה <i>f.</i> understanding, prudence.	בָּרַךְ <i>f.</i> (4) dual knee.
בֵּית <i>m.</i> (<i>const.</i> בֵּית, see p. 62) house, abode. <i>Frequent in the names of places.</i> <i>Pl.</i> בְּתָתִים	בָּרַכָּה <i>f.</i> blessing.
בָּכָא <i>m.</i> weeping; (<i>also</i> mulberry trees) as <i>pr. n.</i> Baca.	בָּרַר to choose, separate; <i>ptc. pass.</i> pure, select; <i>niph.</i> to be pure; <i>ptc.</i> נָבָר pure.
בָּכָה to weep, mourn.	בָּשָׂר <i>piel</i> to announce; אֲנָגָגְלִיכְאָר.
בָּכָר <i>m.</i> firstborn.	בָּשָׂר <i>m.</i> flesh, body.
בָּכָרָה <i>f.</i> birthright.	בָּתָה <i>f.</i> (pl. בָּתִּות, see p. 272) daughter.
בָּכָי <i>m.</i> weeping, trickling.	בָּתָה <i>f.</i> desolation.
בְּלִי or בְּלִי ('loss') as <i>prep.</i> without; as <i>adv.</i> not; with suffixes לְבִלִּי, לְבִלִּי for lack of, so that not.	בָּתִּילָה <i>f.</i> virgin.
בָּלָה to be worn out, ruined.	בָּתוֹךְ (as <i>prep.</i> from תְּנוּךְ) in the midst of.
בְּלָעֵדִי <i>prep.</i> (<i>plur. const. form with suffix</i>) without, separate from.	ג
בְּלָתִי <i>adv.</i> besides, except, not.	גָּאֵל to redeem, avenge; <i>ptc.</i> גָּאֵל redeemer, hence near kinsman. (one who has the right to redeem).
בָּמָה <i>f.</i> in <i>pl.</i> high places.	גָּאֵלה <i>f.</i> relationship, right of redemption, redemption.
בָּפְתָה <i>adv.</i> wherefore? why?	גָּבֵה to be lifted up, haughty; <i>hiph.</i> to exalt.
בָּן <i>m.</i> (<i>const.</i> בָּן, see p. 62) son; 'a son of... years' = so many years old.	גָּבֵה <i>adj.</i> high, proud.
בָּנָה to build.	גָּבֵיל <i>m.</i> border, coast.
בָּעֵד <i>prep.</i> about, within, after, behind; often with suffixes.	גָּבוֹר <i>adj.</i> mighty.
בָּעֵל <i>m.</i> lord, possessor, husband.	גָּבוֹרָה <i>f.</i> power.
בָּעַר to burn; <i>piel</i> to consume, put away, burn up.	גָּבִישׁ <i>m.</i> ('ice') crystal.
בָּקָע to cleave; <i>niph.</i> to break forth; <i>piel</i> to divide, rend.	גָּבְעָה <i>f.</i> hill; <i>pr. n.</i> Gibeath.
בָּקָר <i>piel</i> to search, enquire.	גָּבָר and גָּבָר <i>impf. A,</i> to be powerful; <i>piel</i> to make strong.
בָּקָרים <i>m.</i> (<i>pl.</i> בָּקָרים) morning.	גָּבָר <i>m.</i> man ('vir').
בָּקָר c. ox, bullock, herd (<i>collective</i>).	גָּדוֹר <i>m.</i> troop, detachment (of an army).
בָּקַשׁ <i>piel</i> to seek, entreat.	

גָּדוֹל adj. great.	גָּדוֹל occasion.
גָּדוֹל and גָּדוֹל <i>impf. A</i> , to be great, grow up; <i>piel</i> to make great; <i>hiph.</i> to become great.	גְּרַשׁ to cast out; <i>piel</i> to expel.
גָּדוֹלה f. greatness, majesty.	גִּשְׁתָּחֹת (with suffix וְגִשְׁתָּחֹת) <i>inf. const. of</i> גִּשֶּׁשׁ to touch.
גְּפַרְפַּר <i>piel</i> גְּפַרְפַּר to reproach, blaspheme.	ג
גָּדֵר m., also גָּדֵר f. wall, fence, hedge.	גְּבֻהָה f. report, slander.
גָּבֵיהָ f. body.	גְּבֻרָה f. bee.
גָּבִים m. (<i>pl. of</i> גָּבִי) peoples, nations.	גְּבֻקָּה , also גְּבֻקָּה <i>impf. A</i> , adhere to (בְּ), abide with (בְּ).
גָּלוּ or גָּלֵל to rejoice.	גְּבֻרָה to speak, promise, command; almost solely in <i>piel</i> .
גָּוֹר to sojourn, dwell.	גְּבֻרָה m. (2) word, matter, thing; עַל־גְּבֻרָה in respect of, concerning.
גָּוָל m. lot.	גְּבַשׁ m. honey.
גָּוֹלֵל to cut off, take away.	גָּנוּן m. (<i>pl.</i> גָּנוּנִים) fish.
גָּוָיָא c. (<i>const.</i> גָּוָיָא) valley.	גָּזֶד m. beloved, uncle.
גָּוָלָה to lay bare, uncover: with אֲזַנְןָה to ‘uncover the ear,’ disclose: also to migrate, go into exile: <i>hiph.</i> to carry into exile.	גִּזְעֹן and גִּזְעֹן to judge, contend.
גָּלֵח <i>piel</i> , <i>hithp.</i> to shave.	גָּוֹרָם to dwell.
גָּלֵל to roll, roll upon, commit to.	גָּדָר or גָּדָר m. (1) generation.
גָּמָם adv. also, moreover.	גְּדַחַק to press on; <i>ptc.</i> גְּחִיזָה oppressor.
גָּמָמָה m. bulrush (the papyrus).	גִּזְעֹון m. judgment.
גָּמָול m. desert, recompense.	גְּכָא <i>piel</i> to crush.
גָּמִילּוֹת * f. recompense, gratitude.	גָּדָל adj. (<i>pl.</i> גָּדְלִים) poor.
גָּמִילָה to repay, recompense.	גָּלָגָן <i>qal</i> and <i>piel</i> to leap.
גָּמְלָה c. (5) camel.	גָּלַל to move to and fro, hang loose; <i>niph.</i> to be wasted.
גָּמַר to finish, fail.	גָּלָה f. (4) (<i>dual</i> גָּלְתִּים) door, gate.
גָּן c. (5) garden.	גָּדָם m. blood, <i>pl.</i> גָּדְמִים bloodshed.
גָּנָב to steal (<i>see p. 194, note on Job iv. 12.</i>)	גָּמָה to resemble; <i>ptc.</i> גְּמָה like.
גָּנָעַר <i>impf. A</i> , to reprove, rebuke.	גָּמָס to be still.
גָּנָעָרָה f. (<i>const.</i> גָּנָעָרָה) rebuké.	גָּמָמה f. silence.
גָּבֵן c. vine.	גָּעַת f. (<i>inf. const. of</i> יְדַעַת as noun) knowledge.
גָּפָר m. name of a tree; perhaps the cypress.	גְּקַרְבָּן to pierce.
גָּרָר m. stranger, sojourner.	גָּרְדָּל c. a swallow.
גָּרְגָּן m. axe.	גָּרְגָּגָה to tread; <i>hiph.</i> to lead, guide.
גָּרְגָּן f. threshing-floor.	גָּרְגָּרָה c. way, mode of life.

רְשָׁת to enquire, seek, demand.

אֲשִׁיר to spring (*as grass*) ; *hiph.* to yield grass.

אַשְׁר *m.* tender grass.

רְשִׁין to be fat ; *piel* to anoint.

ה

ה (**הַ**, **הָ**) *the*; *definite Article as prefix* ; see §§ 101-105.

הָ? *interrogative prefix* ; see § 142.

הָגַן to murmur, meditate.

הָבֵין *m.* meditation.

הָרֶם *m.* footstool.

הָרָה *m.* **הָרָה** *f.* majesty, splendour, stateliness.

הָאָה *3 pers. pron. m.* he, it ; often used as demonst., also in place of copula, § 276 a.

הָוֵי *interj.* alas! woe to !

הָזֶם to disturb, excite.

הָזָן *m.* wealth, value.

* **הָזָה** *f.* (**נָזָה** *hiph.*) sprinkling.

הָיָה *3 pers. pron. f.* she, it ; often demonst.

הָיָה to be ; see § 254.

הַכִּיל *m.* temple, palace.

הַלִּיק *f.* step.

הַלְּקֹחַ *inf. const.* **הַלְּקֹחַ** ; *impf.* **יָלַךְ** to go, walk ; *hiph.* to lead ; *hithp.* to go about ; *fig.* to live.

הַלְּלָה (*to shine*) *piel* to praise ; *hiph.* to shine forth.

הַלָּם *adv.* hither.

הַמָּה, **הַפּוֹה**, **הַם** *3 pers. pron. m. pl.* ; **הָןָה**, *f.* they, them ; often demonst., with or without art., these. See p. 71.

הַמָּה to sound.

הַמָּנוֹן *m.* abundance, multitude.

הַזְּהָרָה, **הַזְּהָרָה**, **הַזְּהָרָה**, *interj.* lo, behold. See p. 145.

הַנָּהָר *adv.* here, hither.

הַם. *Interjection, in pause* **הַם** hush !

הַפְּקָדָה to turn up, subvert, ruin.

הַר *m. pl.* **הַרְיִם** mountain.

הַרְבָּה *inf. hiph.* of **רַבָּה** as *adv.* much, very much.

הַרְבָּגָן to slay.

הַרְיוֹן *m.* conception.

* **הַשְׁתַּחַתָּה** *hithp.* to narrate, tell.

וְ *וְ, וְ, וְ, conj. and* ; see §§ 105 (p. 46), 228 Obs. 2, 298.

זֶה *demonst. pron. fem.* this, that, she ; see § 183. *Rarely זֶה.*

זָבֵחַ *m.* sacrifice.

זָדִים *adj. (pl.)* **זָדִים** proud, presumptuous (sins, or men ; see note, p. 187, Ps. xix. 14).

זֶה *demonst. pron. m.* (**זֶה** or **זֶה** c.) this, that, he ; see § 183. (*Pl. אַלְמָה.*)

זָהָב *m.* gold.

זָהָר *hiph.* to shine, warn ; *niph.* to be warned, admonished.

זָהָרָה *m.* brightness.

* **זָהָרָה** to abound, be rich.

זָהָרָה *prep.* besides.

[**זָוָר**] to be strange ; *ptc.* **זָוָר** a stranger.

זָוָרָה *m.* animal ; see § 310, note on ver. 14 (or perhaps 'abundance').

זָוִית *m. (const.)* olive.

זָבֵחַ or **זָבֵחַ** to be clean, pure.

זָבֵחַ *f.* crystal, glass.

* **זָכָות** purity, worth (**זָכָה**).

זָכַר to remember ; *hiph.* to make mention of, celebrate, praise.

זָמָם to consider, determine.

זָמַר to prune ; *niph.* to be pruned ; *piel* to sing praises.

עַזְךָ *impf. A.*, to cry out. *See עַזְךָ.*
עִזָּה *impf. A.*, to be old; *hiph.* to grow old.
זֵקָן *adj.* old; *as subst.* elder.
זֵקָנָה *f.* old age.
זָקֵן to refine.
זָרָה to winnow, scatter, spread, disperse.
זָרָעַ *c.* (*pl.* זָרָעִים *or* זָרָת) arm, power.
זָרָעַ *impf. A.*, to sow, plant.
זָרָעָה *m.* seed, posterity.

ח

חֲבֹא *niph.* to be concealed, to hide oneself; *hiph.* to hide.
חָבָה *f.* age.
חַבֵּט to beat, thresh.
חַבֵּל *m.* measuring-line, allotment.
חַבֵּר *m.* companion.
חַבֵּשׁ to bind up; *piel* to restrain.
חַנֵּר to attire, gird.
חַרְלֵל *impf. A.*, to cease, forbear.
חַרְשֵׁנָה *adj.* new.
חַרְשֵׁשׁ *m.* (4) new moon, month.
חַדְבָּה *m.* (*pl.* חַדְבָּת) debt.
חַדְבֵּבָה *piel* to be indebted: *hence* debtor.
חַזְקָה *piel* to utter, tell.
חַזָּה *pr. n.* Eve.
חַיָּל חַיָּל to be in anguish, travail, to shake; *hiph.* to cause to tremble; *piel*, intensive of *qal* to dance, to bring forth young.
חַזְמָה *f.* wall, esp. of city.
חַוִּין *m.* (*pl.* חַוִּינִים) open space: *as adv.* without, abroad. מִחְווֹן outside, antithetic to מִבֵּית.
חַזָּר *adj.* free, noble. *Plur. only.*

חָזָה to see, see visions; *pte.* חָזָה to seer.
חָזִיּוֹן (*const.* חָזִיּוֹן) *m.* (*pl.* חָזִיּוֹנִים) vision.
חָזֵון *m.* flash, lightning.
חָזֵר *m.* swine, wild boar.
חָזֵק *impf. A.*, to be strong; *piel* to strengthen; *hiph.* to take hold of (**בְּ**), strengthen, seize, claim.
***חָזֵר** to turn.
חָטָאת *impf.* יְחַטֵּא to transgress, sin.
חָטָאת *m.* sin.
חָטֵט *f.* (*pl.* חָטֵטים) wheat.
חָיָה to live, חָי living, the Living One: *in adjurations, see p. 128, n. 5; piel* חָיָה to quicken, revive.
חָיָה *f.* life, living thing, animal, often collective.
חָיִם *m. plur.* life, as a state, or duration.
חָיל (*const.* חָיל) *m.* strength, power, wealth, virtue.
חָיק *m.* bosom.
חָכֶם *impf.* יְחַכֵּם to be intelligent, wise; *piel and hiph.* to make wise, teach.
חָכָם *adj.* wise, skilful.
חָכְמָה *f.* wisdom.
חָלֵד *m.* the world (*aiaw*).
חָלֵה to be weak, afflicted; *niph.* to be weakened; *piel* to beseech.
חָלֵם *m.* dream.
חָלֵי *m.* weakness, disease.
חָלֵילָה *interj.* far be it from (**לֹא**).
חָלֵל to pierce, wound; *niph. and piel* to profane; *hiph.* הַחְלֵל to begin.
חָלֵם to dream.
חָלֵף to pass, change; חָלֵף *f.* removal.

חַלֵּן to loose, set free, arm for battle ; *piel* to deliver (**מַנָּן**).
חַלְקָה to apportion, divide ; *piel* to distribute.
חַלְקָה *m.* **חַלְקָה** *f.* portion, field.
חַמֵּר to desire, covet ; *niph.* *ptc.* **נַחֲמָר** desirable.
חַמָּה *f.* heat, wrath.
חַמֹּת mother-in-law.
חַמְלָה to spare, bear with.
חַמִּין *m.* vinegar.
חַמֶּר mire, clay.
חַמְשִׁים *m. num.* five ; **חַמְשָׁה** *f.* **חַמְשָׁה** fifty ; see p. 134.
חַזָּן *m.* (5) favour, grace.
חַנָּה to encamp.
חַנָּן to be favourable, gracious.
חַסְדָּה *m.* favour, mercy.
חַסְתָּה to trust, confide in.
חַסְרָה *impf. A*, to want, be in need ; *piel* to cause to lack.
חַפְּהָה *f.* bridal chamber.
חַפְּזִין (*impf. A and o*) to delight in, (**בָּ**, **לָ**) desire, prefer.
חַפְּזִין *m.* pleasure, desire, delight.
חַזָּן *m.* (5) arrow.
חַצֵּב *and* **חַצֵּב** to cut, hew out.
חַזָּה to divide, halve.
חַצֵּי *in pause* **חַצֵּי** *m.* portion, half.
חַצֵּיר *c.* (*pl.* **חַצֵּיר**, **חַצֵּיר**) enclosure, threshing-floor, court.
חַקָּק *m.* (5), *pl.* **חַקִּים** statute, law.
חַקָּרֶה to search, investigate.
חַרְבָּה *and* **חַרְבָּה** *impf. A*, to be dry, waste, desolate.
חַרְבָּה *f.* sword.
חַרְבָּה *impf. A*, to be fearful, tremble.
חַרְהָה to be hot, angry.

חַנְפָּךְ *impf. A*, to reproach, defy.
חַרְפָּה *f.* reproach, reviling.
חַרְרִים *m.* (*pl.*) parched place.
חַנְשָׁה to plough, engrave, fabricate ; *ptc.* **חַרְשָׁה** artificer.
חַרְשָׁה *impf. A*, to be silent (deaf or dumb) ; *hiph.* to keep silence : hence **חַרְשָׁה** *adj.* deaf.
חַשְׁבָּה *impf. A*, to think, reckon, devise ; *piel* to impute.
חַשְׁךְ to be dark ; *hiph.* to darken.
חַשְׁךְ *m.* darkness.
חַשְׁפָּה to strip off, make bare.
חַחְתָּן *m.* bridegroom, son-in-law.
חַתָּה *qal and niph.* to be broken, affrighted.

ט

טָבֵל to dip, plunge ; *to baptize ; *niph.* to be baptized.
טָהוֹר *adj.* clean, pure.
טָהָר *impf. A*, to be clean ; *piel* to cleanse.
טָהָרָה *f.* purity, cleansing, expiation.
טוֹב *adj.* good ; *subst. m.* goodness.
טוֹלֵל *hiph.* to cast out ; *hoph.* to be cast down or out, laid down (as the dead).
טָמֵא *adj.* impure, unholy.
טָעַם to taste, perceive.
טָרֵם (*properly subst. m.*) expectation, prospect : generally as *adv.* before that, not yet.
טָרֵף *impf. A or o*, to tear, wound.
טָרֵף *m.* prey, provision.
טָרֵף *m.* leaf (*plucked off*).

- אָוֶר** *m. river, especially the Nile.*
- יְבִמְתָה** *f. sister-in-law.*
- בַּבְשֵׁשׁ** *impf. A., to become dry; piel and hiph. to dry up.*
- יִנְגַּעַת** *f. labour, weariness.*
- יִנְعַת** *impf. A., to labour, be weary; piel and hiph. to fatigue.*
- יִנְאַרְתָּה** *to fear, be afraid of (acc.).*
- יִדְרִים** *c. (dual יִדְרִים, const. יִדְיִים) hand: often with prepositions, as בַּיד by means of, לִידֵךְ near to, etc.*
- הַזְרָה** *to put forth; spec. hiph. to recount, celebrate, praise.*
- יִדְרֵד** *adj. beloved.*
- יִדְעַת** *to know; imperf. יִדְעַת, inf. const. דעת knowledge; niph. ptc. נֹדֵעַ known, illustrious; pual ptc. מִידֵעַ acquaintance, kinsman; hiph. to let (one) know, inform, tell.*
- יִתְהַבֵּב** *to allow, appoint; in imperat. give, ascribe; also Go to! come on!*
- יְהֻדִּי** *m. Jew.*
- יְמִים** *m. (pl. יְמִים; see p. 62) day: יְמָם adverbial by day.*
- יְנָחָה** *f. (pl. יְנָחָה) dove; pr. n. Jonah.*
- יְחַלֵּל** *piel and hiph. (חוֹלֵל) to expect, hope, wait (לָ for).*
- יִטְבַּח** *impf. A., to be happy, merry, to be well with (לָ); hiph. הַיְטַבֵּב to do good; inf. abs. as adv. diligently.*
- יִין** *m. (4) (const. יִין) wine.*
- יִכְחַד** *hiph. to reprove, chastise.*
- יִכְלֶל** *impf. יִכְלֶל to be able, equal to (לָ).*
- יִלְדֵל** *impf. יִלְדֵל to bring forth; hiph. הַזְלִיד to beget.*
- יִלְדָּה** *m. child, lad.*
- יִלְגֵּה** *see חַלְגֵּה.*

- יָם** *m. (const. יָם or יָם) sea; hence the West (the direction of the Great Sea).*
- יְמִינָה** *m. the right (hand); hence the South (the right to those looking eastward from Palestine).*
- יִנְקַדְתָּה** *to give suck; ptc. יִזְנַק suckling, sucker; hiph. הַיְנִיק.*
- יִסְדַּקְתָּה** *to found, establish.*
- יִסְדָּר** *m. foundation.*
- *יִפְגַּר** *m. chastisement (יפְרָר).*
- יִסְפַּר** *impf. E., to add: often with adverbial force to denote repetition, as 'he added to come' = he came again.*
- יִסְפַּר** *impf. A., to chastise, correct.*
- יִעַלְתָּה** *hiph. הַזְעִיל to profit, be advantageous to.*
- יִעַף** *impf. יִעַף to be wearied.*
- יִעַזְנָה** *impf. יִעַזְנָה to counsel, purpose; ptc. יוֹעֵץ counsellor.*
- יִעַרְתָּה** *m. forest, thicket.*
- יִפְתַּח** *adj. fair, beautiful.*
- יִפְנִי** *m. (in pause יִפְנִי) beauty.*
- יִצְאָה** *impf. יִצְאָה, inf. const. צָאת to go forth (מִן whence, בָּה whither); hiph. הַזְצִיא to bring forth.*
- יִצְקַח** *impf. יִצְקַח to pour out.*
- יִצְרַר** *impf. E., to form, mould; ptc. יוֹצֵר moulder, Maker.*
- יִקְבַּבְתָּה** *m. wine-press, wine-vat.*
- יִקְרַבְתָּה** *impf. A., to awake. See קָרַב.*
- יִקְרָרָה** *adj. precious.*
- יִרְאָה** *impf. יִירְאָה to fear; niph. ptc. נֹרָא terrible; piel יְרָא to alarm.*
- יִרְאָה** *m. const. יִרְאָה fearing.*
- יִרְדֵּת** *impf. יִרְדֵּת to descend; hiph. הַזְרִיד to let down, bring down.*
- יִרְהָן** *(descender) the river Jordan.*

הָרַח to cast out, give forth; *hiph.* to teach; *ptc.* מֹרֶה teacher; *niph.* to be pierced. *Hence תְּרֵה* law.
יְרֹשָׁה or יִרְשָׁה f. possession.
יְרֵחָה m. the moon.
יְרֵשׁ *impf. A.* to inherit, possess; *ptc.* יְרֵשׁ heir.
יְשָׁ particle equivalent to subst. verb it is, there is, etc.; often with suffixes; also with ל of possession, as יְשָׁ לְ he has. See § 276 d.
יְשַׁבֵּ *impf. A.* to sit, dwell.
***יְשֻׁבָּ** sedateness, quietude (יְשַׁבָּ).
יְשֻׁעָה f. help, deliverance, salvation.
יְשַׁן *impf. A.* to sleep, slumber.
יְשַׁ to save; *hiph.* יְשַׁעַת to deliver (יְשַׁעַת JESUS).
יְשֻׁעָ m. deliverance, salvation.
יְשַׁרְךָ *impf. A.* (יְשַׁר) to go forward, i.e. in a straight course; *piel* to direct, make straight.
יְשָׁרָ adj. right, upright.
יְשָׁלֵם m. aged person.
יְתָוֵם m. orphan.
יְתָהַר to remain; *ptc.* יוֹתֵר exceeding; *niph. ptc.* נֹתֵר residual.
יְתָהָר m. residue, excellence.
יְתָהָר m. cord, string (?tent-cord).

כ

כָּ, **כְּ** as a prefixed particle as, like; with words of number about; with infin. when; כְּ...כְּ (rarely בְּ...כְּ) in comparisons as . . . so.
כְּבָד and **כְּבָדָ** *impf. A.* to be heavy, weighty, rich; *niph.* to be honoured, glorified; *piel* to honour.
כְּבָדָ adj. heavy, grievous.
כְּבָה to be quenched, extinguished.

כְּבוֹד m. honour, glory.
כְּבָשׂ m. lamb. *Also כְּבָשׂ*
כְּבָדָ f. (5) jar, pitcher.
כְּהַ part. thus, here, hither, now.
כְּרֹן *piel* to officiate as priest.
כְּהָן priest; with כְּדָהָן high priest.
כְּהַנָּה f. priesthood.
כְּוֹחָ m. strength.
כְּוֹכָבָ m. star, constellation.
כְּפִילָ to comprehend; *pilp.* to nourish, contain; *hiph.* הַכְּבִיל to contain, sustain.
כְּבָזָן to set in order; *niph. ptc.* firm; *hiph.* to establish; **piel ptc.* מְבָזָן confirming.
כְּסָ f. cup.
כְּחָשָׁ to be wanting, fail, deceive.
כְּאָם part. for, because, if; except, but, only.
כְּלָלָ, **כְּלָלָ** all, the whole; see § 295.
כְּלָבָ m. dog; pr. n. Caleb.
כְּלָהָ to be finished, fail, faint; *piel* to finish, fulfil, consume.
כְּלִיָּ m. vessel, instrument, jewel.
כְּלָמָ *niph.* to be ashamed; *hiph.* הַכְּלִים to shame, reproach.
כְּפִין part. thus, so (see בְּ); with prefixes, לְכִין therefore, because of.
כְּנָהָ perhaps stock; see note, p. 192 (Ps. lxxx. 16).
כְּפָנָרָ m. harp.
כְּנָסָתָ f. synagogue, from בְּנָסָתָ to collect, Esther iv. 16.
כְּנָעָ *niph.* to humble oneself, submit.
כְּנָפִים c. (dual) בְּנָפִים wing (as of a bird), skirt (as of a garment).
כְּנָתָ m. (pl.) כְּנָתָ throne.
כְּפָסָה *qal* and *piel* to cover, conceal; *pual* to be covered.

- בָּסַח** to cut down ; *ptc. pass.* **בָּסַחַת** (where **בָּסַח** represents **אֲלֵה**) unless.
- בָּסִיל** *m.* fool.
- בָּסֶף** to desire, long after (**לְ**). *m.* silver, money.
- בָּעֵם** *m.* anger, grief.
- ***בָּעֵת** *adv.* (**עַתָּה**) now.
- בָּפָר** *f.* (5) (*dual*) palm of the hand, sole, scale (of a balance).
- בָּפֹר** *m.* covered cup, vessel, hoarfrost.
- בָּפֶרֶת** to cover, expiate.
- בָּרֶם** *c.* vineyard.
- בָּרֶט** *m.* (*prop. ptc.*) a vinedresser.
- בָּרֶסֶט** (*quadrilit.*) to ravage.
- בָּרָע** to bow, crouch ; *hiph.* to depress, subdue.
- בָּרִית** to cut off; *with בְּ* to execute a covenant ; *niph.* to fail.
- בָּשָׁל** to stumble ; *ptc.* **בָּשָׁלָל** weary, feeble.
- בָּתֵּח** to write, engrave.
- בָּתַת** to break in pieces, destroy.

ל

- לְ** *prep. pref.* to, at, in order to. *See §§ 273, 289 c.*
- לֹא**, *not* ; *see p. 141.*
- לְבָות** *m.* (*const.* **לְבָב** ; *pl.* **לְבָבִים**) heart.
- לְבָב** *niph.* to take heart, be bold or daring.
- לְבָד** alone ; generally with suffixes ; *see בָּד*, and *p. 141.*
- לְבִוֵּשׁ** *m.* clothing, a garment.
- לְבָנָן** *adj.* white ; *pr. n.* Laban.
- לְבָנָן** *pr. n.* (*generally with art.*) the 'White Mountain,' Lebanon.
- לְבִישׁ** *and לְבִישׁ* *impf. A.* to put on clothing ; *hiph.* to clothe. *See § 277 c.*
- לְהַבְכָה** *f.* a flame.

- לֹא** *part.* if, Oh that ; **לֹא** (where **לֹא** represents **אֲלֵה**) unless.
- לֹהֶה** to borrow ; *niph.* to join ; **piel* to accompany ; *hiph.* to lend.
- לֹין** *and לֹין* to pass the night, lodge ; *niph.* **לֹלֹין**, *impf.* **יָלֹין** to complain, murmur (*perhaps from different roots*).
- לֹין** to mimic, hence to scorn, *ptc.* **לֹין** scioner ; *hiph.* to interpret, mediate.
- לֹחֶם** *impf. A.* to consume, makewar ; *niph.* to contend in war (**בְּ**).
- לֹחֶם** *c.* bread ; **לֹחֶם הָפְנִים** Bread of the Presence, 'shew-bread.'
- לֹחֶן** to oppress.
- לֹט** *m.* (*ptc. of* **לֹט**) to cover up) enchantment ; **בְּלֹטָה** as *adv.* secretly, softly.
- לֹילָה** *m.*, also **לֹילָה** night ; the latter form often as *adv.* by night.
- לֹבֶד** to capture.
- לֹבֶן**, *see בְּנֵי.*
- לֹמֶד** to learn ; *ptc.* **לֹמֶדר** a learner, disciple ; *piel* to teach.
- לֹמֶיד** **m.* disciple.
- לֹעֲגָן** *qal and hiph.* to stammer, mock ; *niph.* to use barbarous speech.
- לֹפֶת** to turn ; *niph.* to turn oneself.
- לֹקֶחֶת** *impf. חַקְקָה*, *inf. const.* **לֹקֶחֶת** to take, receive, fetch. *See p. 111 f.*
- לֹקֶט** to gather, glean.
- לֹשֶׁן** *c.* tongue, language.

מ

- מָאָד** *m.* power ; generally as *adv.* very, exceedingly.
- מָאָה** *f.* (*pl.* **מָאָות**) a hundred. *See §§ 266, 267.*
- מָאוֹמָה** (**מָהִוָּמָה**) *f.* anything.
- מָאָכֵל** *m.* food.

מָאֵן *piel* to be unwilling, refuse.
מָאֵס to despise.
מִיאָת double prep. from with, from.
מְבָל *m.* flood ; *spec.* the Deluge.
מִבְּעֵד *m.* fountain.
מִנְדָּל *m.* tower.
מִנוֹר *m.* sojourning, pilgrimage.
***גּוֹם מְגַנִּים** *hiph. ptc.* (*as from* גּוֹם) to be high-minded), exalting.
מְגַלָּה *f.* roll, book.
מְגַן *m.* (5) shield.
מְגַנְּעָת *f.* rebuke.
מְדֶרֶב *m.* wilderness.
מְדַרֵּך to measure, apportion.
מְדָה *f.* measure.
מְדוֹעֵך interrog. *adv.* why ? wherefore ?
***מְדֻרְשׁ** *m.* study (*see* דָּרְשׁ).
מְהָה interrog. part. what ? how ? often in compounds ; see § 186.
מְהַרְ to hasten, hurry : sometimes in adverbial idiom, as ‘they hastened, they forgot’ = they soon forgot ; mostly in *piel* to make haste ; *niph.* to be hasty, rash.
מוֹאָב *pr. n.* Moab : hence *m.* Moabite ; *f.* Moabitess.
מוֹעֵד *m.* (*from* יְרוּעָה) acquaintance, kinsman.
מוֹות to totter ; *niph.* נִמְוֹת (*impf.*) to be moved.
מוֹלֵךְ *f.* birthplace, native country.
מוֹסֵךְ *m.* discipline, instruction.
מוֹפֵת *m.* sign, wonder (יְהִי to shine).
מוֹצָא *m.* outgoing (יִצְאָה).
מוֹר *niph.* and *hiph.* to change, alter.
מוֹרָא *m.* fear, reverence (יְרָאָה).
מוֹרָה *m.* teacher, former rain (יִרְאָה).

מָוֵשׁ to move, remove ; *hiph.* to put away, cease.
מָשֵׁב *m.* seat, dwelling (יְשָׁבָה).
מוֹת *perf.* מִתְּהִיתָ to die ; *imperf.* יִמְוֹתָה to be put to death.
מוֹת *m.* (const.) death.
מוֹבֵחַ *m.* altar.
מוֹפָה *f.* invention, device.
מוֹזָמָר *m.* Psalm ; *see* p. 186 *n.*
מוֹתֵיר *m.* price.
מוֹחָנָה *c.* camp.
מוֹחָקָר *m.* depth.
מוֹחָר *m.* morrow, time to come ; *as adv.* to-morrow, hereafter.
מוֹחָשָׁבָה *f.* thought, device.
מוֹתָה *c.* staff, tribe.
מוֹטָה *f.* bed, couch.
מוֹטָפָחָת *f.* mantle.
מוֹטָפִיר *hiph.* to rain.
מוֹתָה *m.* rain (*pl.* מוֹתָה).
מי interrog. pron. who ? See § 186.
מיִם *m.* plur. (const.) מִים waters, water (sometimes with sing. verb).
מיִשְׁרִים *pl.* upright, uprightness.
מוֹכֵר to sell.
מוֹכֵר *m.* price.
מוֹלָא *impf.* יִמְלָא to fill.
מוֹלָא *adj.* full : *subst.* fulness.
מוֹלָאָה *m.* messenger, angel.
מוֹלָאָה *f.* work, ministry.
יְמִים *f.* (pl.) word.
מוֹלָה *f.* saltiness, barrenness.
מוֹלָחָה *f.* war.
מוֹלָט *niph.* to escape ; *piel* to cause to escape, deliver.
מוֹלָךְ to reign ; *hiph.* to make king.
מוֹלָכָה *m.* (4) king : *f.* queen.
מוֹלָכָה *f.* kingdom, royalty.

מִשְׁעָל <i>adv.</i> from above; <i>see p. 140.</i>	* מִרְגֵּלִית <i>f.</i> (pl. מִרְגֵּלִיות) pearl.
מִבַּיִן <i>prep.</i> from, also sign of the comparative; <i>see pp. 51, 66,</i> <i>143, 160.</i>	כֻּנְדָּר <i>to rebel.</i>
* עַל־מִנְחָה (<i>מִנְחָה</i>) for the sake of. מִנְחָה <i>f.</i> rest, place of rest.	קֹרֶה to be bitter, rebellious, to dis- obey; <i>hiph.</i> to provoke, resist, rebel (<i>בָּ</i>).
מִנְחָה <i>f.</i> a gift, offering.	מִרְזָם <i>m.</i> height.
מִנְעָן <i>impf. A,</i> to withhold.	* מִרְזָצָה <i>f.</i> course.
מִנְצָח <i>m.</i> conductor of music, <i>in the</i> <i>tiles to several Psalms;</i> <i>see p. 186 n.</i>	מִרְקָח <i>m.</i> remoteness; <i>from</i> <i>afar.</i>
מִסְבָּח <i>f.</i> hedge.	מִרְקָה <i>f.</i> deceit.
מִסְלָה <i>f.</i> road, path.	מִרְקָם <i>m.</i> a down-trodden thing.
מִסְפָּד <i>m.</i> grief, lamentation.	מִרְעָעָה <i>m.</i> friend.
מִסְפָּר <i>m.</i> number.	מִרְבָּר to be bitter; <i>hiph.</i> to make bitter, deal bitterly with (<i>לְ</i>).
מִעַל <i>m.</i> path, track.	מִשְׁבָּכה <i>f.</i> a thorn hedge.
מִיעָט to be few; * <i>qal pass. ptc.</i> מִיעָט few, little.	מִשְׁחָה to anoint.
מִעַט a little, a few; <i>as adj.</i> little, few; <i>as adv.</i> nearly, suddenly.	מִשְׁיחָה anointed, the Messiah, CHRIST.
מִיעָם <i>m. pl.</i> bowels, womb.	מִשְׁחָה to take hold of, draw.
מִעַן <i>m.</i> fountain.	מִשְׁמָך <i>m.</i> price.
מִעַלָּה <i>f.</i> ascent (<i>pl.</i> מִעַלּוֹת, degrees, <i>in the title of Psalms cxx-cxxxiv</i>).	מִשְׁכָּב <i>m.</i> bed.
מִעַן (<i>prop. subst. purpose</i>) as particle, because; לִמְעָן in order that.	* מִשְׁכָּחַ <i>f.</i> forgetfulness (<i>שְׁכָחַ</i>).
מִעַרְחָה <i>f.</i> a cave.	מִשְׁבָּן <i>m.</i> dwelling, tabernacle
מִעַרְחָה <i>m.</i> work, workman- ship.	מִשְׁלָל to rule, resemble.
מִצְאָה <i>impf.</i> יִמְצָא to find; <i>hiph.</i> to present, deliver up.	מִשְׁלָל <i>m.</i> proverb, parable.
מִצְוָה <i>f.</i> commandment.	מִשְׁמָרָה <i>f.</i> charge, ordinance.
מִקְדָּשׁ <i>m.</i> sanctuary.	* מִשְׁנָה Mishna ('repetition,' <i>from</i> <i>שְׁנָה</i>).
מִקְוָה <i>m.</i> expectation, hope.	מִשְׁעָנָה <i>f.</i> (4) staff.
מִקְוָים <i>c. (pl.)</i> place.	מִשְׁפָּט <i>f.</i> oppression.
מִקְרָא <i>m.</i> reading, *Scripture.	מִשְׁפָּחָה <i>f.</i> family.
מִרְטָה <i>m.</i> (5) bitterness; <i>as adj.</i> מִרְטָה bitter.	מִשְׁפָּט <i>m.</i> judgment, right, custom.
מִרְאָה <i>m.</i> sight, vision.	מִשְׁקָל <i>m.</i> weight.
מִרְגָּלֹת <i>f. pl.</i> (at) the feet (<i>רַגְלָה</i>).	מִשְׁעָן to touch, feel.
	מִתְּהִימָּה <i>m.</i> the dead.
	* מִתְּהִינָּה <i>adj.</i> deliberate.
	מִתְּהִימָּה <i>adj.</i> sweet; <i>subst. m.</i> sweetness.

מִתְחַת from below; *see p. 140.*

מִתָּהִי *interrog. adv.* when?

מִתְהָן *m.* gift, payment, recompense.

מִתְהָנִים *dual m.* loins.

מִתְהַקֵּם *impf. A,* to be sweet.

נ

נָא *nā* particle appended, by way of supplication or exhortation, I pray!

נָהָר *f.* pasture, habitation.

נָאָתָה *to declare;* chiefly as *qal pass.* *ptc. const.* **נָאָתָה** ('said by') saith.

נָאָתָה *to commit adultery.*

נָבָא *niph.* **נָבָא** to prophesy.

נָבָיא *f.* gift of prophecy.

נָבָז, *see נָבָז.*

נָבָט [pi.] **הַבָּיט** *[nabat]*; *hiph.* to look.

נָבָיָה *m.* prophet.

נָבֵל *to wither, perish;* *piel* to dis-honour, lightly esteem.

נָבֵעַ *to flow, spring;* *hiph.* **הַבֵּעַ** to utter.

נָגַד *hiph.* **הַגִּיד** to tell, make known (ל).

נָגָר *m.* front; generally as *adv.* before, in the presence of; with prefixes and suffixes.

נָגִינָה stringed instrument, song; *pl.* in titles of Psalms.

נָגַע *to touch.*

נָגַף *to smite, wound, kill;* *niph.* to be defeated.

נָגִישׁ *impf.* to approach; *hiph.* **הַגִּישׁ** to bring near, offer, as sacrifice.

נָגַד *impf.* **יָדַר** and **יָדַר** to flee, wander.

נָגַשׁ *to scatter, drive away.*

נָגַר *to vow;* **נָגַר** *m.* a vow.

נָגַל *piel* **נִגְהַל** to lead, tend.

נָהָרִים *m.* river, stream; **נָהָרִים** the two rivers; *see אֶרְבָּם.*

נָגַד (*as נָגַד*) to wander, shake, con-dole with; *ptc.* **נָגָד** a wanderer.

נוֹהָגָה *m.* habitation.

נוֹחַ to lie down, rest; *hiph.* **הַנִּיחַ**; also **הַנִּיחַ** to cause to rest, leave.

נוֹסֵם to flee, flee away.

נוֹעַ to be shaken, to wander; *ptc.* **נוֹעַ** a fugitive.

נוֹגֵד to shake; *pilel* to wave (the hand), beckon.

נוֹחַ to guide, conduct; especially in *hiph.*

נוֹחֲשָׁת *f.* copper, brass.

נוֹחִילָה *f.* wind instrument; *pl.* in title of Psalm v.

נוֹחַל *impf. A,* to take possession of, inherit.

נוֹחַל *m.* water-course, brook, valley, shaft of a mine.

נוֹחַלָה *f.* possession, inheritance.

נוֹחַם *niph.* **נוֹחַם** to be grieved, re-pent, to pity, comfort; *hithp.* to comfort oneself.

נוֹחָשׁ *m.* serpent.

נוֹטֵה *impf. יָטֵה* to stretch, stretch out, pitch (as a tent); *ptc. pass.*

נוֹטֵה *outstretched;* *hiph.* (imper. apoc. **תְּנַטֵּה**) incline, turn aside.

נוֹטֵל to lift up, bear (as a burden), offer.

נוֹטֵעַ *impf. A,* to plant; **נוֹטֵעַ** *m.* a plant.

נוֹטֵה to leave, forsake, scatter.

נוֹטֵה *hiph.* **הַפְּהָה**; *impf.* **יָפְהָה**; *apoc.* **נוֹכָה** to smite, wound, kill.

נוֹטֵר *hiph.* **הַפְּיִיר** to look upon, recog-nise, regard; *piel* **נוֹפֵר** to acknow-ledge, sometimes to ignore, reject.

נוֹכְרִי *m.* stranger, foreigner; *fem.* **נוֹכְרִית**.

סָוֶג <i>see נְסָג</i> .	נִשְׁקָה to kiss.
נְסִיּוֹן * <i>m. m. to tempt ; hence temptation.</i>	נֵשֶׁר <i>m. (4) eagle.</i>
נְסַחַת to pour out, set.	נַחֲתִיב <i>adj. trodden ; subst. m. path.</i>
נְסַעַת to depart, remove ; <i>niph.</i> to be torn away ; <i>hiph.</i> to transplant.	נִתְןָן <i>impf. יִתְנַתֵּן ; inf. const. תִּתְנַתֵּן to give, ascribe, permit, place.</i>
נְסָכָה to ascend : <i>in Sc. only 1 pers. sing. impf. סָכַק.</i>	נִתְבַּשֵּׂץ <i>qal or piel to breakdown, destroy.</i>
נָעָם <i>m. pleasantness, beauty ; hence pr. n. נָעָמִי, 'Naomi.'</i>	נַחֲרֵר <i>hiph. to loosen.</i>
נָעָר <i>m. boy, servant ; נָעָרָה f. girl, maiden.</i>	ס
נָפַל to fall ; <i>hiph.</i> throw down, overcome, cast (<i>as a lot</i>).	יִתְבַּסֵּב <i>impf. יִתְבַּסֵּב and סָבַב (intrans.), surround ; hiph. to turn (trans.).</i>
נֶפֶשׁ <i>f. breath, soul, life, person.</i>	סָבִיב <i>m. circuit ; as prep. around.</i>
נְפַתָּה <i>f. dropping ('distillation').</i>	סָבָךְ <i>m. thicket.</i>
נִצְבָּה <i>niph. to be set or appointed ; ptc. set over, officer.</i>	סָבֵל to carry, endure.
נְצָחָה (<i>sometimes נְצָה</i>) <i>m. perpetuity ; often with prep. ל certainly, entirely, for ever.</i>	סָנוּר <i>m. refined gold (because carefully stored).</i>
נִצְלָה <i>niph. to be delivered, escape ; piel to deliver ; hiph. to take away, rescue.</i>	סָנַר to shut, shut up, store ; <i>piel</i> to surrender.
נִצְרָה to guard, watch, keep.	סָגֵג to turn back ; <i>hiph.</i> הַסְּגִיגָה to put away ; <i>niph.</i> נְסָגָה.
נִצְרָה <i>m. a branch, shoot.</i>	סָוד <i>m. a secret.</i>
נִקְהָה to be pure, innocent ; <i>piel</i> to hold guiltless, cleanse.	סָוֶקה to pour out, anoint (<i>נְסָקָה</i>).
נִקְיָה <i>adj. (pl. נִקְיִים) innocent.</i>	סָומֵס <i>m. horse.</i>
נִקְםָה to avenge ; <i>m. vengeance.</i>	סָופֵף <i>m. end, result.</i>
נִרְךָ <i>m. a torch, lamp.</i>	סִינְפָּה <i>f. whirlwind, storm.</i>
נִשְׁאָה <i>imperf. יִשְׁאָה ; inf. const. שְׁאָתָה ; imp. שָׁאָה to lift up, take away, bear, forgive ; with פָּנִים to accept the person of ; <i>niph.</i> to lift up oneself.</i>	סָוֶר to turn aside, depart ; <i>hiph.</i> to remove, take away.
נִשְׁגָּה <i>hiph. הַשְׁגִּיגָה to reach, attain.</i>	סָחרָר to travel ; <i>ptc.</i> סָחרָר merchant.
נִשְׁאָה <i>hiph. הַשְׁגִּיאָה to deceive, beguile.</i>	סָחרָה <i>f. commerce ; m. merchandise, gain.</i>
נִשְׁבָּה to blow ; <i>hiph.</i> to drive away.	*סִינְגָּה <i>m. a fence (from סָגֵג, Song of Sol. vii. 2).</i>
נִשְׁמָם to gasp.	סִינְיָה <i>pr. n. Sinai.</i>
נִשְׁמָה <i>f. breath, life.</i>	*סִיעָה <i>piel to sustain.</i>
	סִכְכָּה to cover, interweave ; <i>hiph.</i> لְהַסְּכִיכָה to protect (<i>לְעַל</i> , ?).
	סִכְרָה <i>niph. to be shut.</i>
	סִלְהָה to tread, weigh ; <i>pual</i> to be valued.
	סִלְהָה 'Selah,' a musical note (<i>perh.</i>

a ‘pause,’ or ‘rest’ to the voices during symphony).	
סָלַח to forgive.	עַד subst. (duration), as לְעַד for ever; also as prep. until, during; often with pref. and suff. עַד־אָשֵׁר , עַד־אָמֵן . . . עַד until.
סָלָע m. rock.	עֹד m. witness, a witness.
סָמַךְ to support.	עַרְחָה to tread, pass.
סָמֵר to stand erect (as hair).	עֲרָה f. congregation.
סָעַד to uphold, sustain, comfort.	עֲדוֹת f. (pl.) עֲדוֹת precept, covenant, testimony.
סָעָרָה f. a violent wind, tempest.	עֶדְן m. pleasure, Eden.
סָפִיר m. sapphire.	עַדְרָה to set in order, arrange; niph. to be cultivated.
סָפָר hithp. הַסְּפֹרְנָה to sit at the threshold (סָף).	עָדר m. (4) flock.
סָפֵר to write, reckon; ptc. scribe; piel to declare.	עֹזֶר to testify; hiph. הַעֲזִיר to call to witness, bear witness, protest.
סָפָר m. (4) a writing, book.	בַּעֲזָר עַד , עַד again, as yet; awhile; מִעֵד ever since.
סָקַל to stone; piel to clear away stones.	עָזָה to do wrong; piel to overturn.
שָׁרֶף , see סָרֶף .	עָזָן , עָזָן m. (2) sin, iniquity.
סָתַר to conceal; niph. to be hidden; hiph. to hide, ignore, pardon.	עָזָן m. (5) strength, power.
סָתָר m. secret place; as adv. בְּסָתָר secretly.	עַל , עַל m. (5) yoke.
ו	
עַב c. cloud.	עַוְלוֹה f. injustice, wickedness.
עַבְר to serve, labour, worship, to render service in special ways, as to till (the ground).	עַוְלָל m. (4) עַוְלָל to suck) a child.
עַבְרָד m. servant (of God or man).	עַזְלָם m. (2) duration, antiquity, eternity, *the world; as adv. לְעַזְלָם for ever, always.
עַבְרָה f. service, especially of God.	עַזְפָּה to fly; pil. עַזְפָּה .
עַבְרוֹר (‘result’) with prefix בָּ , on account or for the sake of.	עַזְבָּה m. bird, birds (collective).
עַבְרָה to pass over, transgress; hiph. to cause to pass over, to offer.	עֹזֶר to be astir or awake; niph. to be aroused; hiph. to arouse, awaken.
עַבְרָה m. the other side: as prep. beyond.	עַזְרִים adj. (pl.) עַזְרִים blind.
עַבְרָה f. wrath.	עַזְבָּה to let go, forsake.
עַבְרִי m. a Hebrew; f. עַבְרִיהָ .	עַזְזֵז adj. mighty.
עַגְלָה m. calf; f. עַגְלָה heifer.	עַזְזֵז to strengthen, prevail.
עַגְלָה f. wagon, chariot, cart.	עַזְקָה piel עַזְקָה to dig.
עַגְלָה niph. to shut oneself up (from marriage).	עַזְרָה to help; ptc. עַזְרָה helper; f. help.
	עַטְבָּה to cover, fill (as water-courses).

	עַד subst. (duration), as לְעַד for ever; also as prep. until, during; often with pref. and suff. עַד־אָשֵׁר , עַד־אָמֵן . . . עַד until.
	עֹד m. witness, a witness.
	עַרְחָה to tread, pass.
	עֲרָה f. congregation.
	עֲדוֹת f. (pl.) עֲדוֹת precept, covenant, testimony.
	עֶדְן m. pleasure, Eden.
	עַדְרָה to set in order, arrange; niph. to be cultivated.
	עָדר m. (4) flock.
	עֹזֶר to testify; hiph. הַעֲזִיר to call to witness, bear witness, protest.
	בַּעֲזָר , עַד , עַד again, as yet; awhile; מִעֵד ever since.
	עָזָה to do wrong; piel to overturn.
	עָזָן , עָזָן m. (2) sin, iniquity.
	עָזָן m. (5) strength, power.
	עַל , עַל m. (5) yoke.
	עַוְלוֹה f. injustice, wickedness.
	עַוְלָל m. (4) עַוְלָל to suck) a child.
	עַזְלָם m. (2) duration, antiquity, eternity, *the world; as adv. לְעַזְלָם for ever, always.
	עַזְפָּה to fly; pil. עַזְפָּה .
	עַזְבָּה m. bird, birds (collective).
	עֹזֶר to be astir or awake; niph. to be aroused; hiph. to arouse, awaken.
	עַזְרִים adj. (pl.) עַזְרִים blind.
	עַזְבָּה to let go, forsake.
	עַזְזֵז adj. mighty.
	עַזְזֵז to strengthen, prevail.
	עַזְקָה piel עַזְקָה to dig.
	עַזְרָה to help; ptc. עַזְרָה helper; f. help.
	עַטְבָּה to cover, fill (as water-courses).

- עַטֵּר** to surround ; *piel* to crown ;
see p. 101.
- עִיטָם** *m.* (*const.* עִיטָם) bird of prey.
- עֵין** *c.* (*const.* עֵין ; *dual* עֵינִים) an eye,
or spring.
- עִיר** *f.* city ; see p. 62.
- עַל** *prep.* upon, above, in regard to ;
often with suffixes, also with prefix,
from above.
- עַלְלָה** to ascend, grow, increase ;
with לְ to excel ; *hiph.* הַעֲלָה to
cause to ascend, offer (*as sacrifice*).
- עַלְהָ** *m.* (6) leaf.
- עֶלְיוֹן** the Most High.
- עַלְמָם** to be hidden ; *hiph.* to conceal.
- עַם**, **עַם** *c.* (5) people.
- עַם** *prep.* with ; often with suffixes (ט)
as עַמְּךָ with me.
- חַעֲמִיד** to stand, abide ; *hiph.* הַעֲמִיד
to establish, appoint.
- עַמְנוֹן** *m.* Ammonite.
- עַמְקָה** *m.* valley.
- עַמְרָר** *m.* (4), *pl.* עַמְרִים sheaf (of
corn) ; omer, a measure.
- עַנְהָ** (1) to answer, speak, sing.
(2) to be humbled, afflicted.
- עַנְנוּהָ** *f.* humility.
- עַנְיָן** *adj.* afflicted, suffering, poor ;
עַנְנוּ meek.
- עַנְנָה** *m.* affliction, misery.
- עַנְנָה** *poel* to use magic ; see p. 88.
- עַנְנָה** *m.* a cloud.
- עַנְנָף** *m.* a branch.
- עַפְרָה** *m.* dust ; *pl.* עַפְרוֹת particles,
nuggets.
- עַזְןָ** *m.* (3) a tree.
- עַצְבָּה** to grieve, distress.
- עַצְחָה** *f.* (עַזְחָה) counsel, advicee.
- עַצּוּם** *adj.* strong, numerous.
- עַצְלָל** *adj.* slothful.
- עַצְלָות** *f.* sloth.
- עַצְמָם** and עַצְמָם to be strong, numer-
ous.
- עַצְמָם** *f.* bone, selfsame, self.
- עַצְרָה** or עַצְרָה *f.* assembly.
- עַקְבָּה** *m.* heel, end.
- עַקְבָּה** *m.* consequence ; as part. be-
cause, for the sake of.
- עַקְרָב** to uproot ; hence *עַקְרָב root.
- עַרְ** *m.* city (= עִיר) ; also enemy
(= צָר).
- עַרְבָּה** *m.* evening.
- עַרְבָּה** *f.* desert ; as pr. n. with art.
the Arabah.
- עַרְהָה** *piel* עַרְהָה to uncover, lay bare.
- עַרְזָם** *adj.* subtle, clever ;
naked ✓
עוֹרָץ
- עַרְבָּה** to prepare, set in order, com-
pare with ; hence *עַרְבָּה *f.* ordering.
- עַרְבָּה** *m.* arrangement, estimation,
price.
- עַרְמָה** *f.* heap (as of corn).
- עַרְרָעָה** *m.* heath, shrub.
- עַרְךָ** *m.* neck.
- עַרְפָּלָה** *m.* thick darkness.
- עַשְׁ** *m.* moth.
- עַשְׂהָה** to labour, work, do, make.
- עַשְׂרִיר** *m.* a rich man ; *pl.* the rich.
- עַשְׂקָה** to oppress.
- עַשְׂרִים** *f.* עַשְׂרָה *m.* ten ; *pl.* עַשְׂרִים
twenty. See § 267.
- עַשְׂרִיר** to be rich ; *hiph.* עַשְׂרִיר to
enrich, become rich.
- עַתְּהָתָה** or עַתְּהָתָה *c.* (5) *pl.* עַתְּהָתָה time, season.
- עַתְּהָה** now.

לְעַתִּיד *adj. ready; עַתִּיד **
in the future.
עַתָּק *impf. A, to move, hasten from*
(**מִן**); *hiph. to remove.*

בּ

פָּאֵר *piel to adorn, glorify; hithp.*
to boast oneself (**עַל** against).
פִּיעָע *to reach to, meet; hiph. to*
make to meet, intercede.
פְּרָה *to ransom, redeem.*
פֶּה *m. (const. פִּי; see p. 62) mouth.*
פֹּה *adv. here, hither.*
פָּזָן *m. refined gold.*
פָּוֹר *to disperse, scatter.*
פִּחְרָה *to fear; hiph. to cause to*
tremble.
פִּחְרָה *m. fear, dread.*
פֶּטְרָה *f. a precious stone; perhaps*
topaz.
פֶּלְאָה *m. a wonder, miracle, 'the*
Wonderful.'
פֶּלְאָה *niph. to be distinguished.*
פֶּלְגָּה *niph. to be divided.*
פֶּלְגָּה *m. channel, stream.*
פֶּלְטָה *to escape; piel and hiph. to*
deliver.
פֶּלְקָה *m. staff, spindle.*
פֶּלְלָה *hithp. to intercede, pray.*
אֲלִמְנִי *with פֶּלְנִי a certain one.*
פֶּלְשִׁתִּים *Philistines.*
פָּןָה *conj. lest (always with maqqeph).*
פָּנָה *to turn, regard; piel to remove,*
clear the way; *hiph. to turn back.*
פָּנָה *m. (plur. פָּנִים, const. פָּנִי) face,*
person, presence. *With prefixes*
formerly; **לִפְנֵי** *in the*
sight or presence of, before;
עַל-פָּנֵי *towards, etc.*

פָּנִים *pl. m. corals or rubies.*

פָּסָח *adj. lame.*

פָּעַל *to work, perform (poet. for*
עַשָּׂה, *qal only. (The verb from*
which the names of the conjugations
are derived.) See § 200.

פָּעֵל *m. a work.*

פָּעֵם *c. footstep, time of an act, as*
שְׁבַע פָּעִים *seven times, etc. As adv. now.*

פָּקַד *to visit, enquire after, take*
account of, *see pp. 77sq.; niph. to*
be visited (with evil), punished;
hiph. to appoint, commit.

פָּקוּדִים *pl. m. statutes, precepts.*

פָּר *m. bull, bullock; f. cow,*
heifer.

פָּרֶד *to separate.*

פָּרָח *to blossom, break out.*

פָּרִי *m. fruit.*

פָּרִיז *adj. violent.*

פָּרִין *to break down, break forth.*

פָּרִישׁ *to spread, stretch forth.*

פָּרִשׁ *to distinguish, scatter; pual*
to be made clear.

פָּשַׁטְתָּה *to spread abroad, strip, in-*
vade.

פָּשָׁעַ *to transgress, rebel.*

פָּשָׁעַ *m. transgression, rebellion.*

פָּשָׁתָה *m. flax, linen.*

פָּתָח *f. (5, pl. פָּתָחים) a morsel.*

פָּתָחַ *to open; niph. to be opened,*
begun, loosed; *piel to loosen.*

פָּתָחָה *m. opening, door, gate.*

פָּתִי *m. simple, foolish one.*

צּ

צָאן *c. sheep, flock.*

צָבָא *m. (pl. צָבָאות) host, army, as*
in the title Jehovah, God of Hosts
(‘Sabaoth’).

צָבֵט to reach.	צָפֵה to watch; <i>pte.</i> צָפֵה watch-man.
צָבֵר to heap up, gather.	צָפֹן <i>c.</i> the north, as if the ‘hidden’ or dark quarter (צָפָן).
צָבָר <i>m. pl.</i> heap (<i>2 Ki. x. 8</i>), *congregation.	צָפֹת <i>c.</i> a small bird, sparrow.
[צָבַת] <i>m.</i> handful.	צָפֵן to hide, lay up.
צָד <i>m.</i> (5) side; מִצְדָּה beside.	צָר <i>m.</i> (5) enemy.
צָדִיק just, righteous.	צָרָה <i>f.</i> sorrow, distress.
צָדַק <i>impf. A.</i> to be just, act justly, be reckoned just. <i>piel</i> : <i>hiph.</i> to justify.	צָרָעָה to be stricken with leprosy; <i>qal pass.</i> <i>pte.</i> צָרְעָה and <i>pual pte.</i> מִצְרָעָה leper.
צָדָק <i>m.</i> righteousness.	צָרָבָה to refine, as metals; <i>qal pass.</i> <i>pte.</i> צָרְוָה pure.
צָדָקה <i>f.</i> justice, righteousness.	צָרָבָה to straiten; often <i>impers.</i> as צָרְלִי ‘There is distress to me’; צָרָר I am in trouble; <i>pte.</i> צָרָר adversary.
צָזָה <i>piel</i> to command, ordain.	
צָזָף <i>m.</i> honeycomb (<i>from</i> צָזָף to flow).	
צָזֵק to pour out, melt.	
צָזֵר <i>m.</i> rock.	
צָחַק to laugh; <i>piel</i> to mock, sport.	
צָיה <i>f.</i> dry or solitary place.	
צָיִן <i>f.</i> (citadel) Zion.	
צָל <i>m.</i> (5) shadow, shade.	
צָלָח and צָלַח to cross, as a river, to prosper; <i>hiph.</i> to make to prosper, to be prosperous.	
צָלָל to tingle (of the ear); to quiver (of the lips).	
צָלָם <i>m.</i> shadow, image.	
צָלָמוֹת deep darkness. <i>See p. 188 note, v. 4.</i>	
* צָלָלָל a cymbal (<i>i. e.</i>).	
צָמָא to thirst.	
צָפָאָן <i>m.</i> a thirsty place.	
צָמָח <i>impf. A.</i> to flourish; <i>hiph.</i> to cause to grow.	
צָמָר <i>m.</i> wool.	
* צָנִיעָה <i>f.</i> humility, reverence (עֲנוּת to be humble).	
צָעֵד <i>m.</i> a step.	
צָעֵק <i>impf. A.</i> to cry out, summon.	
צָעַקָּה <i>f.</i> a cry.	
	כְּבָל <i>piel</i> כְּבָל to receive, accept.
	כְּבָזֶן to assemble, gather together.
	כְּבָר to bury.
	כְּבָרָה <i>m.</i> burying-place, sepulchre.
	כְּבָד <i>impf.</i> יְכָדֵךְ to bow down.
	כְּרוֹשׁ <i>adj.</i> holy, sacred, pure.
	כְּרָם <i>m.</i> front: as <i>adv.</i> before (in place); the east; (הַכְּרָמָה local), eastward.
	כְּרִיךְךְ <i>m.</i> the crown of the head.
	כְּרִישׁ and כְּרִישׁ to be holy; <i>niph.</i> to be sanctified; <i>piel</i> to hallow, sanctify; <i>hiph.</i> to dedicate, sanctify.
	כְּרִישׁ <i>m.</i> holiness; כְּרִישִׁים the Holy of Holies.
	כְּרֻן or כְּרֹן <i>m.</i> (5) a measuring line; perhaps a chord (music).
	כְּרוּהָה to expect, hope; <i>piel</i> wait for or upon.
	כָּוֹל <i>m.</i> voice, sound; and כָּלָה thunder.

קָם to arise, stand; *hiph.* to raise; *piel* קִים to confirm.
קֹמַה f. stature, height.
קִוֵין *hiph.* הַקִוֵין to awake.
קַשׁ to ensnare.
קַטֵל to slay; *Job* xiii. 15, xxiv. 14; *I.s.* exxxix. 19 only often used as a paradigm of the strong verb.
קְטַנָן adj. (plur.) קְטַנִים small.
* **קִים** firm, steadfast (קִים).
קִינֵין m. summer, summer fruit.
קְלִי m. parched corn.
קַלֵל to be diminished, lightly regarded, unworthy (hence *qal* light); *piel* to revile.
* **קַלְקָלה** f. misfortune.
קִז m. (5) nest, chamber.
קְנָא *piel* to be jealous (לְ for; בְ of).
קְנָה to acquire, purchase.
קְנָה m. reed, stalk, reeds (*collective*).
קְנָנוּ m. possession, wealth.
קַע m. (5) end, limit.
קְצָה m. end, extremity, border.
קְצִיר m. harvest, foliage, bough.
קְצַף to be angry; *hiph.* to provoke to wrath.
קְצִין to cut up, or off.
קְצִר to reap; *ptc.* קְצִר reaper.
קְצִר short (i.e. 'cut off').
קְצַת f. extreme part, a part.
קְרָא *impf.* יִקְרָא to call, cry, call upon; *als.* to come upon, meet.
קְרָב and **קְרָב** *impf.* אַ to draw near, approach.
קְרָב m. the midst; as prep. among; often with prefixes בְ or מִן.
קְרָה to meet, happen.
קְרוֹב adj. near (in time, place, or association).

קְרִנִים f. (dual) קְרִנִי horn; often metaph. for power.
קְשִׁיט c. a bow.

ג

רָאָה *impf.* יִרְאָה to see; *niph.* to be seen, appear; *hiph.* הַרְאָה, *impf.* apoc. יִרְאָה to show.
רָאָם m. a wild ox, buffalo.
רְאָנוֹת f. pl. heights, also coral (as high-priced).
רְאָשִׁים m. (pl.) רְאָשִׁים head, summit.
רְאָשׁוֹן former, first; also as *adv.* formerly.
רְבָב adj. (5) much, many, great; *as subst. master, 'Rabbi.'
רְבָב to become many.
רְבָבָה f. (pl. const.) רְבָבָה a great multitude, myriad.
רְבָה to be abundant; *hiph.* to multiply.
רְבִין *impf.* אַ to crouch, lie down; *hiph.* to cause to lie down.
רְגִלִים c. (dual) רְגִלִים foot.
רְגָב to follow, pursue, persecute.
רְבָב m. a multitude, abundance; לְרָב abundantly.
רְדוֹה to be satisfied.
רְוחֹות c. (pl.) רְוחֹות breath, spirit.
רְוִיה f. abundance.
רְומָם to be high, proud; *ptc.* רְמִים and *hiph.* הַרְמִים to lift up, exalt.
רְזִין to run; *ptc.* רְזִין courier.
רְוקֶך *hiph.* הַרְקֶך to empty, draw (a sword).
רְוִשָׁה to be poor; *ptc.* רְשָׁה poor.
רְזִין to be weighty; *ptc.* רְזִין prince, ruler.
רְחַבָּה to be enlarged; *hiph.* to enlarge, open.

רָחֵב <i>adj.</i> large, wide.	רָקֶם (<i>prop. subst.</i> ‘leanness’) <i>adv.</i> only, except.
רָחַב <i>m.</i> breadth, extent.	רָקֵד to leap; <i>hiph.</i> to make to leap.
רָחוּם <i>adj.</i> merciful.	רָקִיעַ <i>m.</i> expanse, ‘firmament’ (עָלָה) to beat out, spread abroad.
רָחוֹק <i>m.</i> distance; <i>as adj.</i> or <i>adv.</i> far; often with prep. pref. afar, from afar.	רָשַׁע <i>qal imper.</i> A, to act wickedly; <i>hiph.</i> to condemn.
רָחַם <i>piel</i> to pity, have mercy on (<i>acc.</i>); <i>pual</i> רָחַם to obtain mercy.	רָשָׁע <i>adj.</i> wicked.
רָחַם <i>pl.</i> compassion.	
רָחֵם <i>c.</i> (4) womb.	
רָחַז <i>impr. A,</i> to wash.	
רָחֵק to be distant; * <i>hithp.</i> to keep oneself far from (פָּנִים).	שְׂאָתָה (<i>inf. const.</i> of נִשְׁאָר, <i>as subst.</i>) acceptance.
רָוֹב to dispute, contend with (את).	שְׂבֻעַ, שְׂבָע to be filled, satisfied; <i>hiph.</i> to satisfy.
רָוֹקֵם <i>adv.</i> emptily, without cause.	
רָכַב <i>impr. A,</i> to ride.	שָׂדֵי <i>m.</i> field, land; (<i>poet.</i> שָׂדָה).
רָמָה <i>or</i> or f. height.	לִבָּם <i>or</i> שְׂמָם to place, set: <i>with</i> heart, expressed or understood, to consider (לִבָּה); <i>hiph.</i> to regard, observe.
רָנוֹן <i>impr. A,</i> to sing, shout; <i>piel</i> to cry out, rejoice in (בָּה).	שְׂשִׂישָׁה <i>or</i> שְׂשִׁישׁ to rejoice, exult in (בָּה).
רָע <i>adj.</i> wicked, evil; <i>as subst.</i> wickedness, evil (man or thing).	שְׂחָק <i>m.</i> merriment.
רָעֵב <i>m.</i> a friend, companion.	שְׂחַק to mock, laugh; <i>piel</i> to laugh, play, rejoice.
רָעֵב <i>impr. A,</i> to be hungry.	שְׂיִיבָה to be grey-haired.
רָעֵב <i>m.</i> hunger, famine.	שְׂיִיבָה f. grey hairs, old age.
רָעֵד <i>m. and f.</i> trembling.	שְׂיחָה to meditate, converse.
רָעָה to feed (<i>trans.</i> or <i>intrans.</i>), rule; <i>ptc.</i> רָעָה shepherd.	*שְׂיחָה f. converse.
רָעָם <i>impr. A,</i> to roar; <i>hiph.</i> to thunder.	שְׂכָל to be wise, skilful; <i>hiph.</i> to teach; <i>ptc.</i> מִשְׂכָּל instructive, as in titles to several Psalms.
רָעָע (1) to break in pieces.	שְׂכָר <i>impr. A,</i> to hire, bribe.
רָעָע (2) to be evil; <i>hiph.</i> to do evil.	שְׂמָלָה <i>or</i> שְׂמָלָה f. a garment, raiment.
רָעָשׁ to shake; <i>hiph.</i> to cause to shake.	שְׂמִיחָה and שְׂמִיחָה to be glad, rejoice; <i>piel</i> and <i>hizh.</i> to gladden.
רָפָא to heal; <i>ptc.</i> רָפָא physician.	שְׂנִיא <i>impr. A,</i> יִשְׁנֵא to hate; <i>ptc.</i> שְׂנִיא enemy.
רָפָה to hang down, become weak; hence weak (<i>name of a Masseoretic sign</i>).	שְׂעִירִים pl. m. visions (<i>lit.</i> ‘branches’, from סְעִיר; see Isa. x. 33).
רָצָה to be pleasant with, favourable to, enjoy.	
רָצֹן <i>m.</i> approbation, good pleasure, will.	

שׁ to shudder.
שׁערָה f. hair; *m. coll.* שׁערָה.
שׁעַרְיָם barley (plant); שׁעַרְיָם barley (grain).
שׁפְתִים (dual) lip.
שׁרֵךְ m. (5) prince; שׁרֵה f. princess ('Sarah').
שׁרֹק m. thong, shoe-tie.
שׁרִינִים pl. m. shoots or branches (of the vine).
שׁרַב to burn.
שׁרָפִים ('burning ones') attendants on the heavenly throne, seraphim, Isa. vi; also fiery serpents, Num. xxi.
שׁרֶק m. a choice vine.

שׁ

שׁ as prefix; see § 297f.
שׁאַב impf. *A.* to draw water.
שׁאֹל c. 'Sheol,' the grave, the unseen world.
שׁאַל and שׁאַל to ask, desire.
שׁאֲרִית to be left over; hence residue.
שׁבָּה to take captive.
שׁבָּט and שׁבָּט c. (4) staff, rod, sceptre, tribe.
שׁבָּלָת f. ear of corn.
שׁבָּע to make oath; *niph.* to swear; *hiph.* to bind by oath, adjure.
שׁבָּעָה f., שׁבָּעָה m. num. seven; pl. שׁבָּעִים seventy. See p. 135.
שׁבָּר to break in pieces, 'shiver.'
שׁבָּר m. corn.
שׁבָּת to cease, rest (מן); *hiph.* to deprive one (ל) of.
שׁבָּת c. Sabbath.
שׁדֵּי Almighty, 'Shaddai'; a Divine name.

שָׁחָם m. the onyx or beryl.
שָׁוֵא m. vanity, falsehood, guilt.
שָׁזֵב to turn; often adverbial, as 'I will return and do' = 'I will do again'; *hiph.* שָׁזֵב to restore, requite.
שָׁזֵף to bruise, shatter.
שָׁזָּפָר m. trumpet.
שָׁזֵר or שָׁזֵר to sing.
שָׁזָות sometimes شִׁתָּה to lay, set, appoint, make.
שָׁזָן to behold keenly.
הַשְׁתְּחֹווֹת שִׁחָה to bow oneself; *hithp.* שִׁחָה to worship.
שָׁתָּל m. lion.
שִׁיחָן m. fierceness, pride.
שִׁחָק to crush.
שִׁחָת *niph.* גַּנְשִׁחָת to be corrupt; *piel* and *hiph.* to corrupt, destroy.
שִׁירָה m., שִׁירָה f. singing, a song.
שִׁיחָת m. thorns.
שִׁכָּבָב impf. *A.* to lie down, sleep.
שִׁכָּחַ impf. *A.* to forget.
שִׁכָּבִים *hithp.* הַשִּׁכָּבִים to arise (in the morning), hence to do (anything) earnestly.
שִׁכָּם in pause שִׁכָּם m. shoulder ('Shechem').
שִׁכְנָה and שִׁכְנָה to abide, dwell.
שִׁכְנָה m. inhabitant, neighbour.
*** אַנְשָׁר (ל)** prep. of (sign of gen.).
*** אַנְשָׁר (נְשָׁלָא)** with neg.) without.
שִׁלְגָּה m. (4) snow.
שִׁלְוָם m. (2) peace, prosperity: used as a form of greeting.
שִׁלְחָה impf. יִשְׁלַח to send, put forth (as the hand); *piel* to send away, cast out, reach forth.

שְׁלֵחָה <i>m. table; from שְׁלַח to send, spread out.</i>	שְׁנִי <i>c. (5) tooth, crag.</i>
שְׁלֹךְ <i>hiph. to cast off, expel; hoph. הַשְׁלָךְ or הַשְׁלָךְ to be cast out, destroyed.</i>	שְׁזָה <i>f., pl. זְזָה and a year.</i>
שְׁלֹל <i>inf. שְׁלַל to scatter, plunder.</i>	שְׁנִיה <i>f. sleep.</i>
שְׁלֹל <i>m. (spoil) gain.</i>	שְׁנִים <i>m. (const. נְנִי) שְׁנִים f. (const. נְנִי) num. two. See § 265 (2).</i>
שְׁלִם <i>or שְׁלִים impf. A, to be at peace, be ended; piel to complete, restore, recompense; hiph. to make peace with, make an end.</i>	שְׁכַב <i>to cleave, divide.</i>
שְׁלֹךְ <i>to draw (as a sword), draw off (as a shoe).</i>	שְׁעָרָה <i>m. (4) gate.</i>
שְׁלֹשָׁה <i>f. (const. שְׁלֹשֶׁת-שְׁלֹשֶׁת) שְׁלֹשָׁה m. (const. שְׁלֹשֶׁת) num. three; see p. 134; שְׁלֹשָׁות the day before yesterday; שְׁלֹשָׁות ('yesterday (and) the day before') formerly; שְׁלֹשִׁים thirty.</i>	שְׁעֻשְׂעִים <i>pl. m. delights.</i>
שָׁם <i>adv. there, thither; thither; מִשָּׁם thence; see p. 140.</i>	שְׁפָחָה <i>f. handmaid.</i>
שָׁם <i>m. name.</i>	שְׁפָט <i>to judge; ptc. שְׁפִיט judge or ruler.</i>
הַשְׁמִיד <i>hiph. to destroy.</i>	שְׁפֵל <i>impr. A, to be low; hiph. to lay low, humble.</i>
שָׁמֵן <i>m. pl. of שְׁמֵי heaven, the sky, *meton. for God.</i>	יִשְׁקַה <i>hiph. הַשְׁקַה impf. apoc. שְׁקַה to give to drink, to water (the ground).</i>
שָׁמֵן <i>m. briar.</i>	שְׁקָם <i>to rest, be silent, cease from action.</i>
שָׁמֵן <i>to be desolate, astonished.</i>	שְׁקָל <i>to weigh, estimate, pay.</i>
שָׁמֵן <i>m. fatness, oil.</i>	שְׁקָל <i>m. (4) shekel, weight or coin.</i>
שָׁמְנִים <i>num. eight; שָׁמְנָה, שָׁמְנָה eighty. See p. 134.</i>	שְׁקָרָה <i>to deceive (with ל).</i>
שָׁמְעָה <i>also יִשְׁמַע impf. שָׁמְעָה to hear, hearken (בְּ); hiph. to inform, signify, proclaim; * שָׁמְעָה hearing.</i>	שְׁקָרָה <i>m. (4) deceit, falsehood.</i>
שָׁמָע <i>m. rumour, fame.</i>	שְׁרִירָה <i>m. ('coat of mail') Sirion (Mount Hermon).</i>
שָׁמֵץ <i>m. a whisper, hint.</i>	שְׁרֵין <i>to swarm.</i>
שָׁמֵר <i>to keep, watch, preserve; niph. to take heed.</i>	שְׁרֵשָׁת <i>hiph. to cause to take root, to strike root; piel, uproot.</i>
שָׁמֵט <i>c. (4) the sun.</i>	שְׁרֵשָׁת <i>m. (4) root.</i>
	שְׁרָת <i>piel to attend upon, minister to (acc. or ל); שְׁרָת ministry; ptc. מִשְׁרָת minister, attendant.</i>
	שְׁשָׁה <i>f. (const. שְׁשֶׁת) שְׁשָׁה m. num. six. See p. 269.</i>
	שְׁשִׁית <i>m. שְׁשִׁית f. a sixth part; שְׁשִׁים sixty.</i>
	שְׁשִׁינָה <i>m. fine linen.</i>
	שְׁשִׁוָּן <i>m. gladness.</i>
	שְׁשִׁתָּה <i>impr. יִשְׁשִׁתָּה, apoc. שְׁשִׁתָּה to drink.</i>
	שְׁתִּלָּה <i>to plant.</i>

ת

- תְּבָחָה** *f.* ark (of Noah, of Moses).
- תְּבָאָה** *f.* increase, fruit.
- תְּבִינָה** *f.* understanding (**בֵּין**).
- תְּבָל** *f.* the world, habitable earth.
- תְּהֹם** *c.* the deep, abyss.
- תְּהַלָּה** *f.* folly.
- תְּהִלִּים** *f.* praise (**תְּהִלָּה יְמִים**, the Book of Psalms).
- תְּהִרָּה** *f.* thanksgiving.
- תְּהֻנָּה** *m.* (const. **בְּ**) the midst, often with pref. prepositions, as **בְּתוֹךְ** in the midst of, etc.
- תְּוַכְּחָה** *f.* *pl.* reproof, argument, correction (**יְבַחַ**).
- תְּוִלְדוֹת** *f.* *pl.* generations.
- תְּוָעָבָה** *f.* abomination.
- תְּוֹרֵה** to explore, spy out.
- תְּוֹרָה** *f.* (**יְרָה**) law, the Law.
- תְּחִלָּה** *f.* beginning.
- תְּחִנָּה** *f.* favour, supplication.
- תְּהִתָּ** (*properly subst.* ‘depression’) as *adv.* or *prep.* beneath, instead of; often with suffixes; see p. 144.
- תְּכִלִּית** *f.* limit, perfection.
- תְּכִנָּה** to adjust; *piel* to weigh, measure.
- תְּלִיה** to hang.
- תְּלִי** *m.* quiver (as hung).

- תְּלִמְדָּז*** *m.* study, ‘Talmud’.
- תְּלִמְדִיד** *m.* scholar.
- תְּמָלֵשׁ** *m.* yesterday; *see* תְּמָלֵל.
- תְּמָרָה** *f.* exchange.
- תְּמִידָּר** *m.* perpetuity; *as adv.* perpetually.
- תְּמִימָּם** *adj.* complete, perfect; *subst.* *m.* uprightness; *as adv.* uprightly.
- תְּמִינָה** to hold, uphold.
- תְּמִמָּם** to complete, perfect; to be whole or upright; *hiph.* to make perfect, cease.
- תְּעֵבָה** *niph.* to be abominable, abhorrent; *piel* to abhor; *hiph.* to do abominably.
- תְּעַדָּה** to wander, err, go astray.
- תְּעוּרָה** *f.* attestation, custom.
- תְּעַלְמָה** *f.* hidden thing.
- תְּעַנְגָּג** *m.* luxury.
- תְּפִאָרָה**, **תְּפִאָרָת** *f.* beauty, glory.
- תְּפִלָּה** *f.* folly, impiety.
- תְּפִלָּה** *f.* prayer.
- תְּפִקְדָּה** *f.* expectation, hope.
- תְּקִוָּה** *f.* orbit, circuit.
- תְּרִיבָה** *f.* deep sleep.
- תְּרוּעָה** *f.* clang, shout.
- תְּשִׁׁיבוֹת** *f.* return, answer, *repentance.

II. ENGLISH-HEBREW.

For Proper Names, see p. 308.

Where necessary, the declension of Nouns is indicated, especially in 4 and 5, with the characteristic short vowel. For the rest, see Paradigms, pp. 264-272.

abide, to, יַשְׁבַ (to sit, remain);
 שָׁבֵן (to dwell); עַמְּדָה (to stand).
abomination, תֹּועֶבֶת.
accept, to, רְצַחַת; acceptance, רְצֹנָה.
account, to, חַשְׁבַ.
add, to, יִסְר often with infinitives to
 denote repetition, Thus, ‘doing a
 thing again’ is in Heb. ‘adding
 to do it.’
adversary, אֶצְרָר (5, pl. אֶצְרִים);
 to bind, persecute).
afar, רַחֲוק (adj. used as adv.).
afflicted, to be, עֻנָה; in piel and
 hiph. to afflict, oppress; afflicted,
 adj. עַנְיָה; affliction, עַנְיָה m.
after, אַחֲר adv. and prep.
again. See add, to.
all, כָל.
alone, לְבֵד from בֵד (5) separation
 (בדר).
altar, מִזְבֵחַ.
always, תִּמְרוֹר.
amaze, to, הַשְׁמֹם, hiph. of שְׁמָם.
ambush, to lay, אַרְבָ; ambush,
 subst. מַאֲרָב.
among, between; בְּתוּךְ in the
 midst of.

angel, מַלְאָך messenger; const.
 מַלְאָך.
anger, בָעֵם vexation, irritation;
 פָאָג (5) wrath; זָעַם indignation.
announce, to, הַגִּיד, hiph. of נָגַד.
anoint, to, מִשְׁחַת piel; anointing,
 מִשְׁחָה.
anointed, the, מֶשְׁיחָה (Messiah).
another, אַחֲר.
appear, to, רָאָה (to see), niph.
arise, to, קָם; hiph. to arouse.
ark, תְּכִיבָה (of Noah, of Moses);
 אָרוֹן (of the Covenant).
arm, וְרוּעָה (pl. וְרוּעִים or וְרוּעָה) or
ascend, to, עַלְּחָה qal and hiph.
assembly, כְּלָדָה.
astonished, to be, שָׁבֵט; piel ptc.
 מִשְׁׂמָמִים astonished.
attempt, to, נָסַה; piel נָסַה.
authority, מִמְשָׁלָה, תְּקִיף.
avenge, to, נָקַם; avenger, נֹאָל,
 מִתְנַקֵם.
awake, to be, קָיַין, קָיַין hiph.;
 in hiph. to awaken.
awful, נָרָא, niph. ptc. of נָרָא.
base, לְשָׁבֵל adj.; baseness, שְׁבָלוֹת.

- battle, מלחמה. bring back, to, הַשֵּׁב, *hiph.* of שָׁב, to turn.
- be, to, היה. See p. 127. bring forth, to, יָלֹד (of birth);
- beast, בָּהֶם (generally of cattle); הַזְׁכִּיר (to go out).
- יְחִי living thing.
- because, כי. brother, אֶחָד, p. 62.
- become, to, היה לְ. burn, to, בָּעַר.
- bed, מֶטֶה. burnt-offering, עֹלֶה.
- before, טָרֵם (*in time*); נִגְּדָה (*in space*); לְפִנֵּי. bury, to, קָבֵר.
- beginning, תְּחִלָּה, רָאשׁ. buy, to, שִׁבְּרָה; קָנָה to buy food.
- behalf of, on, עַל. by, בְּ; בִּדְרָה by means of; אֶצְלָן near.
- behold! הִנֵּה. call, to, קָרָא.
- beloved, יָדֵיר, or *ptc.* pass. captain, שָׂרִים (*5, pl.* שָׂרָר).
 qal of אֶחֱבָּה.
- between, בּוּין (*often with suffixes*). carry away, to, שָׁבַח (to take away as captive).
- blameless, נְקִיָּה; to be blameless, מְקֻנָּה (*possession*). cattle, בָּהֶם (beast); also רֵאשׁ (possession).
- bless, to, בָּרַךְ (to kneel), *in pass. ptc.* cause, דְּבָר (word, matter); רֵיב (matter of contention).
- qal*, but generally *in piel*. In hith-pael, to bless or congratulate oneself.
- blessed, to make, אָשֵׁר; *piel* אָשֵׁר. cease, to, שָׁבַת, חֲדָל.
- blessednesses (of), אָשְׁרִי, in the cedar, אֶתְן (*4* אֶת).
- phrase 'blessed are' as Ps. i. i. censer, מְחַתָּה.
- blessing, בָּרַכְתָּה (*const.* בָּרַךְ). change, to, חָלָף.
- blood, bloodshed, דָם (*const.* דָם); charge (trust committed), מְשֻׁמְּרָה.
- plur.* דָמִים, *const.* דָמִים). chastening, מִוסְרָה.
- blow, to, נִשְׁפַּח; תְּקֻעַ to blow child, בָּלֶד offspring (*4* בָּן); בָּן son; בְּנֵי יִשְׂרָאֵל children of Israel.
- bonds, מָסְרָה. choose, to, בָּחָר chosen one.
- book, סִפְרָה (*4* סִפְרָה). See p. 60. circuit, תְּקִוָּה, בְּבוּל border.
- bow, a, קְשֵׁת (*4* קְשֵׁת). city, עִיר, see p. 62; קְרִיה.
- bow down, to, שְׁחַה; hith-p. clean, טְהֹר. See pure.
- הַשְׁתַּחַווּ. cleanse, to, טְהֹר *piel*.
- bread, לְקַחַם (*4* לְ). clothe, to, לְבַשְׁ.
- break in pieces, to, שְׁבַר spec. *piel*. cloud, עַבְּרִים (*pl.* עַבְּרִים), שְׁחַק collective.
- breath, נִשְׁמָה רָוח (spirit). column, עַמּוֹד, תְּמִרָה.
- bright, brightly, בְּחִיר. come, to, בָּא.
- bring, to, הַבִּיא, *hiph.* of בָּא to come before, to, קָהֵם *piel*.
- come ; קָרְבָּן *in hiph.* come near, to, קָרְבָּן.
- come up, to, עַלְהָה.

- command, to, צוה *piel*.
 commandment, מצוה.
 commit, to, גָּלַל (roll upon, entrust
to, עַל, נֹתֶן, עֲשָׂה, שָׁם).
 compass, to, נִקְרַף *in hiph.*; סָבֵב.
 confound, to, בָּלַל.
 congregation, קָהָל.
 consider, to, בִּין or *or*.
 constantly, נִצְחָה (perpetuity).
 continue, to, יִסְבַּח *qal or hiph.*; יִשְׁבַּב
(to dwell, abide).
 contrite, רַכְבָּה, *etc. ptc. niph. of*
cord, חַבֵּל (4 חַבְּרָה, 4 חַבְּרָה), a tent-
cord.
 counsel, עַזָּה *from* עַזְזֵה.
 country, אָרֶץ land, earth (4 אָרֶץ);
open place, field.
 covenant, ברית.
 cover, to, בָּסֵה *piel*.
 create, to, יִצְרַר; בָּרַא to form or
fashion.
 Creator, the, יְוָיָּצָר.
 crimson, ruddy (of sand) אַדְמָוִנִי.
 cry, to, קָעַץ, קָרָא to call; שָׁעַע
piel (to cry for help).
 cry, a, עַקְהָ.
 darkness, חַשְׁךְ (4 חַשְׁךְ).
 daughter, בָּת. See p. 62.
 day, יוֹם, *see* p. 62; יוֹמָם daily.
 deal justly, to, מִשְׁפְּט עֲשָׂה with עֲשָׂה
or צְדָקָה.
 death, מוֹת const. מוֹת. See to die.
 deceitful, אַכְזָב (disappointing);
untrustworthy *ptc.* (untrustworthy).
 declare, to, הַגִּיד *hiph.* (to be
in front).
 deed, מִשְׁעָה.
 delight, to, חִנּוּן.
- deliver, to, הַצִּיל, *hiph.* (passive by
niphal, of נִצְלָה).
 departure, צָאת, מִוּצָא (יִצְאָה).
 depth, תְּהוּם, מִצְוָה, עַמְקָה.
 descend, to, יַרְדֵּן, *hiph.* to let
down.
 desire, to, אָזַה *piel and hithp.*; חַמְדָה.
 desire, subst., תְּאוּהָ, חַמְדָה.
 destroy, to, אָבֹד *pi. and hiph.*
שְׁחַת *piel*; הַשְׁחַתִּה *hiph.* (שְׁחַתִּה).
 destruction, אָבֹדָה.
 die, to, מָות, מִותָּה (*הַמִּיתָּה*) to put
to death; מְתִים the dead.
 disgrace, to, גָּבֵל *in piel.*
 distress, subst. עַזָּה.
 do, to, שָׁה, פָּעַל.
 do evil, to, חַטָּא (to sin); רָעָה *hiph.*
 draw near, to, קָרְבָּה.
 draw out, to, אָרַךְ, *hiph.* to lengthen;
מְשֻׁךְ (to draw towards).
 dream, to, חַלְמָם; a dream, חַלּוֹם.
 dry land, חָרְבָּה.
 dung, דְּמָן; dunghill, מִרְמִינָה.
 dust, עַפְרָה.
 dwell, to, יִשְׁבַּב (to sit down); גַּוֵּר (to
sojourn).
- ear, the, אָזֵן; dual אָזְנִים, hence hiph.
הַאֲזִין to give ear.
 earth, אָרֶץ ground; תָּבֵל the inhabited earth.
 eat, to, אָכַל.
 end, קָצֵן (5 קָצֵן) latter part.
 end, to, בָּלֵה *qal. intr., pi. trans.*
 endure, to, יִבְלַל to be able; עַמְדָה
to stand (firmly).
 enemy, אָיֵב, *qal ptc. of* אָיֵב to hate.
 enlighten, to, הַאֲיַר, *hiph. of* אָיַר.
 envy, to, קָנֵא, *piel of* קָנֵא; envy,
subst. קָנָה.

escape, to, טָמֵל (to be smooth);
niph. of מְלַט to be smooth.
establish, to, בִּין the הבין, *niph.* of בִּין:
קֹוֶת, *niph.* of הקים.
even, conj. גַם, גַּף; even to, דַעַת.
evening, עֶרֶב (4 עַתָּה).
ever, for, לְקַנְצֵחַ; for ever and ever,
עוֹלָם וְעַד.
every, from בְּלִי all, the
whole. See p. 161.
evil, m.; רָעה f.
exalt, to, רָום (to be high), *pil.*
הָרִים, *niph.* רָומִים.
excellent, to be, שָׁגֵב *in niph.*
excellent, אֲדִיר, תָּהָרָא.
exult, to, גַּלְלָה.
eye, an, עֵין, const. עֵינִים, dual עֵינִים.
face, פָּנִים, *pl. of* פָּנָה*; const. פָּנִי.
fail, to, אָכַר to perish; to בָּלַה to
come to an end.
faithfulness, אַמְוֹנָה.
fall, to, נַפְלָה.
falsehood, שְׁקָר (4).
father, אָב, p. 62.
fear, to, יָרָא. פְּחַד.
fearful, יָרָא.
fiery, say of fire, אַשׁ.
fight, to, לְחַם (to devour).
fill, to, מַלֵּא.
find, to, מַצֵּא.
finish, to, בָּلַה *piel of* בָּלַה.
fish, subst. דָּגִים, *pl.* דָּגִים.
flame, לְהַבָּה.
flee, to, בָּרַח.
flesh, בָּשָׂר.
flock, herd עַדר (4 עַתָּה); צָאן sheep.
flood, מִפְול (the Deluge); נָהָר.
flow, to, זַוֵּב, נַזְוֵּל.
follow, to, רַקְבָּה.

food, אָכֵל (4 אָכֵל).
fool, foolish; אָוִיל wicked; אָוִיל (unwise); נְבָל worthless.
foot, רַגְלָה (4 רַגְלָה).
forget, to, שָׁכַח.
forsake, to, עָזַב.
fourfooted, הַלְּבָה עַל אִרְבָּעָה.
friend, רְעֵה (*pl.* רְעִים).
fruit, פְּרִי (4 פְּרִי or פְּרִי).
fulfil, to, כִּילָה *piel*, כִּילָה *spec. piel*.
full, to be, שָׁבַע; to become full, מָלָא.
furnace, פָּור עַלְיל (crucible); בְּבָשָׂן (burning-place).
garden, גַּן (5, *pl.* גַּנִּים).
garment, בְּגָד covering (4 בְּגָד); בְּתַנְתָּה or בְּתַנְתָּה clothing; לְבוֹשׁ coat.
garrison, מַצָּב or מַצָּב.
gate, דַּלְתָּה (4 דַּלְתָּה, *dual* דַּלְתִּים).
gather, to, אָסַף; to gather together, קָהֵל *hiph.*
generation, דָּר.
Gentile, גּוֹי (*pl.* גּוֹיִים).
gift, מַתָּנה offering.
give, to, נָתַן.
give to wife, to, אָשָׁה (לִ).
glad, to be, גָּלוֹל to exult; שָׁמַח to be cheerful.
glide, to, חַלְקָה *piel*.
glorify, to, בְּכָר *piel* (*niph.* for pass.).
glory, בְּכָדָה.
glory, to (make a boast), הַחְתָּפָאָר, *hithp. of* פָּאָר.
go, to, יָלַךְ בָּוֹא, הַלְּבָה.
go forth, to, יָצַא.
go hence, to, יָצַא הַלְּבָה, sometimes with מַנוֹה.
goat, עֵזִים (5, *pl.* עֵזִים).
God, אֱלֹהִים, with sing. verbs; אֱלֹהִים.

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| gold, גָּוֹד , פָּנִים , fine gold. | holiness, קָדוֹשׁ (4 קָדָם). |
| good, טוֹב . | holy, קָדוֹשׁ. |
| good, to do, יְתַבֵּה hiph. | honour, to, כָּבֵד (to be weighty),
in piel. |
| goodness, חֶסֶד (4 חֶסֶד). | hope, to, קָוָה piel; hope, subst. תְּקֻוָּה. |
| grace, חֵן (5 חֶן). | horn, קָרְנוֹן (4 קָרְנוֹן) to 'exalt
the horn,' i.e. to give power
or dignity: in music, or
קָרְנוֹן שְׁפָר. |
| grass, קַשׁ קַשְׂשָׁה tender grass; חֶצֶיר
herbage. | horse, סֵם פְּרַשׁ. |
| great, גָּדוֹל . | house, בֵּית. See p. 62. |
| great, to be, גָּדוֹל or גָּדוֹל , in hiph.
to make great; שָׁנָא hiph. to be-
come great (rare). | how? אֲזַכָּר. |
| greatly, מְאֹד . | how long? עַד־מְתִיחָה. |
| grow, to, גָּדוֹל . | humble, עַנְיִים (pl. עַנְיִים). |
| guide, to, נִהְלָה , piel of נִהְלָה to move;
ptc. מִנְהָלָה a guide. | hungry, to be, רַעַב (for). |
| handmaid, שָׁבֵתָה אַמְתָּה maid-
servant. | hurt, to, בָּלָם hiph.; רַעַע hiph. |
| happy (art, is, etc.), אָשָׁרִי (const.)
blessings upon. See blessed. | hurt, subst. פְּעַלְעָרָעָה stroke of evil. |
| harp, כְּנָזֶר . | husband, בָּעֵל (man); בָּעֵל (lord). |
| harvest, חֶצֶיר . | idols, אֱלֹילִים pl. m. ('things of
nought'). |
| haste, to, חָוֹשׁ . | image, מְצַבָּה. |
| hate, to, שָׁנְיאָה . | immortality, נִצָּחָה. (See p. 240
note.) |
| head, רָאשָׁים (pl. רָאשָׁה). | impel, to, נִרְחָה ; gen. hiph. תְּהִרְיָה. |
| heal, to, רָפָא qal and piel. | incline, to, נִטְהָה to stretch; gen.
hiph. הַטְּהָה. |
| hear, to, שָׁמַעַת . | increase, to, יִסְפַּף qal , hiph. (by
addition); גָּדוֹל hiph. (by growth). |
| hearken, to, קָשַׁב (אָזֵן); חָאִין , hiph. (5 חָאִין). | increase, subst. יִבוֹל produce; |
| heart, לִבְבָּשׁ (5 לִבְבָּשׁ) לִבְבָּשׁ . | תְּחִבּוֹאָה fruit, profit. |
| heaven, שָׁמַיִם . | indignation, עַמְּעָם. |
| heed, to take, שִׁמְרָה qal or niph. | inherit, to, יִבְשַׁת נִחְלָה . |
| help, subst. עַזרָה (4 עַזְרָה), עַזְרָה . | inheritance. See heritage. |
| herb, עַשְׂבָּה קַשׁ tender grass; עַשְׂבָּה
vegetation (4 עַשְׂבָּה). | iniquity, עַזְנִין (const.) עַזְנִין. |
| heritage, נִחְלָה , יְרוֹשָׁה . | innocency, נִקְיָון; הַרְפָּה integrity. |
| hero, גָּבָר mighty one; גָּבָר
mighty one of strength. | instead of, תְּחִתָּה. |
| hide, to, סְתַּר gen. in hiph. | instruction, מִזְרָר m. |
| high place, בָּמָה , gen. pl. ;
בָּמָות height generally. | iron, בְּזָבֵל. |
| high priest, בָּהִזְבָּן הָרָאשָׁה (head-
priest); בָּהִזְבָּן גָּדוֹל (great priest). | is, there, יִשְׁ. |
| | is not, there, אֵין, p. 142. |

- jest, to, צָחַק, *צָחַק*.
- jewel, 'סְנִלָּה, *סְנִלָּה*, (pl.) *כָּלִים*, peculiar treasure.'
- journeying, עֲמֹד.
- joy, subst. גִּיל; rejoicing, מִשְׁׂשָׁת.
- judge, to, שְׁפֹט; *qal ptc.* a judge.
- judgment, מִשְׁפָּט.
- just, קָרֵךְ.
- just, to be; to deal justly, צָדֵק; *in piel and generally hiph.* to make or declare just.
- keep, שְׁמֹר.
- kill, מֹות; הַרְגֵּת, *hiph. of* הַרְגֵּת; to-slaughter, טְבַח (*for food*).
- kindness, חִסְדָּה; to show kindness, חִסְדֵּי *hiph.* (עַם to).
- king, מֶלֶךְ (פְּטָה); to make king, הַמְלִיכָה *hiph.*
- kingdom, מְלָכָות.
- knee, בָּרֶךְ (4, dual). *Berchim.*
- know, יְדֻעַ; inf. const. דִּעָת knowledge.
- ladder, סֶלֶם.
- lament, סְפִיר (to smite, as the breast), נִנְחָה.
- lamentation, קִינָה.
- lamp, נִיר.
- law, תּוֹרָה.
- lay (song), נְמִיר.
- laziness, עֲצָלָה.
- leaf, עַלְהָה (6, const. עַלְהָה).
- learn, לְמֹד; *piel* to teach.
- leave, יְתַהֵר *hiph.* to let remain over; עַזְבֵּה to forsake.
- left hand, שְׂמָאל; to turn to the left, הַשְּׂמִיל *hiph.*
- length, אָרֶךְ.
- lest, בְּלִתִּי.
- lie down, רְבִין; שְׁכַב to crouch.
- lie, to (speak falsely), בָּזַב *gen. piel;* שְׁבַר *piel.*
- lift up, נִשְׁאָה, *hiph. of* נִשְׁאָה.
- light, אֹור.
- lion, lioness, לְבִיא *m.*, אֲרִיה *m.*, אֲרִיה, c.; בְּפִיר young lion. שְׁחָל.
- little, קָטָן; a little קָטָן.
- little, to be, קָטָן.
- live, to, חִיָּה; *in piel*, to preserve alive; חַי adj. living.
- lodge, לִין.
- long (adj.), אָרֶךְ, *const.* אָרֶךְ.
- long-suffering, אָרֶךְ אֲפִים.
- look upon, to, רָאָה.
- lord, אֲרֹן (אֲרֹן).
- LORD, the, יְהֹוָה, p. 41.
- lose, אָבֵד; perish.
- lot, גּוֹרֵל.
- love, to, אֶחֱבָה love, subst. אֶחֱבָה.
- make one's bed, הַצִּיעָן, *hiph.* of יְצִיעָה to strew.
- man, אָדָם a human being; אִישׁ a male person, also husband; אָנָושׁ a mortal.
- manslayer, רָצֵח, *qal ptc.* of רָצֵח.
- many, רַב, pl. רַבִּים, fem. רַבָּה, pl. רַבָּות.
- matter (thing), דְּבָר.
- meditate, בָּבֵל (לִנְחָה, on).
- merciful, רַחֲם; חִסְדָּה pitiful.
- mercy, חִסְדָּה; the mercy-seat, בְּפִרְאָת.
- midst, בְּתוּךְ; תּוֹךְ, *const.* בְּתוּךְ in the midst of.
- mighty, גָּבוֹר.
- minister, שְׁרָת, *piel of* שְׁרָת.
- miracle, אֲזֹת sign (pl.) אֲזֹות; מָזֵף wonder.
- miserable, עַמְלֵל.
- missing, עַזְרָר in *niph.* (in *qal*, to arrange, muster). So פְּקָד *niph.*

mist, אַרְ ; עָרֵף ; vapour ; טָلַ .	oppressed, עַשְׂזֵק , <i>qal ptc. pass. of עִשָּׂק</i> .
mistress, גִּבְرִית ; opposed to servant; בָּעֵלהּ possessor.	orphan, יִתְּמֵרֶם .
mockery, לֹעֲגָה .	other, אַחֲרֵם .
moon, לְבָנָה ; month, יְרֵחַ ; לְבָנָה ; month, יְרֵחַ .	oven, תְּפִירָה .
morrow. <i>See to-morrow.</i>	overthrow, <i>subst. מִתְּהִפְכָּה</i> .
Most High, the, עֶלְיוֹן .	pass away, to, עַבְרָה .
mother, מִתְּמִימָה . <i>See p. 62.</i>	path, מַסְלָה , אַרְחָה .
mount, mountain, הַר (5, <i>pl.</i>) הָרִים .	peace, שָׁלוֹם .
mourning, אַבְלָה (<i>w. suff. אַבְלִי</i>).	people, a, עַם ; לְאֹום (nation).
mouth, פִּיהָ , <i>const. פִּי</i> , <i>pl.</i> פִּיותָ . <i>See p. 62.</i>	perfect, שְׁלִים ; תְּמִימָם ; שְׁלִים finished, whole.
move, to (advance), הַתִּנְהַלָּה , <i>hithp.</i> וְנַהֲלָה .	perhaps, אָנוֹלִי .
murderer, רָצֵחַ , <i>qal ptc. of רָצַח</i> .	perish, to, אָבַד .
murmur, to, גַּלְוֹן , <i>niph.</i> , גַּלְיוֹן , <i>hiph.</i> מְלִין or לְיִן ; murmur, <i>ptc.</i> מְלִין ; murmurings, תְּלִפּוֹת .	pillar, עַפְוָר .
name, a, שֵׁם , <i>w. suff. שְׁמִי</i> , שְׁמָכְםָ , <i>pl. שְׁמָכוֹת</i> , <i>const. שְׁמוֹת</i> .	pit, בָּאָר (<i>cistern, as opposed to springing well</i>).
nation, גּוֹי , עַם and עַם people.	pitcher, כֶּד (5).
near, to be, קָרְבָּה to bring near, <i>qal and hiph.</i> ; near, <i>adj.</i> קָרְבָּה .	place, <i>subst. מִקְוָם</i> .
night, לֵיל generally with לְ .	place, to, שָׁוֹם or שָׁוֹם .
nostrils, אַפְּיִים <i>dual.</i>	plant, to, נָטַע ; a plant, נָטָע .
not, אַנְ , אַל , בְּלִי , אַלְיִ . <i>See p. 141</i> ; 'there is not,' אֵין (<i>const. of אֵין</i>).	plunder, to, בָּזַן .
nought, אַפְּסִיס (cessation) ; for nought, חַפְּסִים .	poor, עֲנֵי ; דָּלָה ; אַבְיוֹן .
observe, to, שָׁמַרְ .	poor, to make, הַזְּרִישׁ , <i>hiph. of יְרֵשׁ</i> .
obtain, to, הַפִּיק , <i>hiph. of פִּוק</i> ; הַשִּׁיג ; <i>hiph. of נִשְׁגָּן</i> .	portion, חַלְקָה (4 <i>q.</i>).
offer, to, זָבַח (to sacrifice); הַעֲלָה , <i>hiph. of עַלְהָה</i> (to cause to go up).	possession, מִנְחָה ; מִקְנָה (inheritance).
offering, an, קָרְבָּן (brought near); מִנְחָה (presented) ; זָבַח (sacrifice).	possession, to get, יִרְשֶׁ .
oil, שְׁמַן .	pour forth, as of music, הַבִּיעָ <i>hiph. of נְבָע</i> .
on behalf of. <i>See behalf.</i>	power, חִיל (<i>q. כִּחְ</i>) (also virtue, courage, wealth).
	praise, to, הַלְלָה (<i>q. הַלְלָה</i>) to be bright) ; praise, <i>subst. תְּהִלָּה</i> .
	precious, יִקְרָבָה .
	present (at hand), קָרְבָּה .
	pride, גָּאוֹנָה .
	priest, פְּהִנִּים (<i>pl. פְּהִין</i>) ; priesthood, קְרָבָה .
	prize, to, הַזְּקִיר , <i>hiph. of יִקְרָבָה</i> .

- prophet, *subst.* נָבִיא ; a seer, חֹזֵה (*pte. of חֹזֶה*).
 prosper, to, חַלֵּחַ ; *hiph.* to cause to prosper, הַצְלִיחַ.
 prove, to, בָּנָן (to test).
 prudence, עַרְמָה.
 prudent, to be, הַשְׁפִּיל, *hiph.* of שְׁבֵל.
 punish, to, הַכָּה, *hiph.* of נְכָה.
 pure, טָהוֹר, בָּר (chiefly used of gold).
 pursue, to, רַדֵּף.
- quail, *subst.* שְׁלֹו (*collective*).
 queen, נָשָׂן, מֶלֶכה'.
 rain, מַטֵּר (4 ג).
 ram, אַיִל, *pl.* אַיִלִים.
 ray, נָגָה (4 ג).
 reach, to, עַגְעַל, *hiph.* of נְגַע to touch.
 reap, to, קָצֵר ; reaper, *pte.* קָצֵר.
 rebuke, *subst.* חַרְפָּה.
 receive, to, קָבֵל *piel*; לְקַח to take.
 reckon, to, חַשֵּׁב.
 recompense, a, גָּמוֹל, *m.* See render.
 reconcile, to, כְּפַר, *piel* of כְּפָר to cover.
 refreshed, to be, נִפְשֵׁת ; *inf.* הַנִּפְשֵׁת ; *niph.* of נִפְשָׁת.
 refuge, מְחֻסָה.
 regard, to, חַקְשִׁיב, פְּנָה, *hiph.* of קָשֵׁב to sharpen (the ear), hearken.
 rejoice, to, שָׂאֵש, שְׂמִיחָה, פַּיֵּל or גּוֹל.
 remember, to, זְכַר.
 remove, to, הַסִּיר, *hiph.* of סָור.
 rend, to, קָבַע, פְּרָם.
 render, to, הַשִּׁיב, *hiph.* of שְׁזַב to return. For 'render recom-
- pense,' say 'render according to the work.' גַּמֵּל.
 reproach, *subst.* חַרְפָּה, *pl.* חַרְפּוֹת.
 requite, גַּמֵּל. See render.
 rest, to, שְׁבַת ; *in hiph.* to give rest.
 rest, מִנְחָה.
 return, to, שִׁזְבַּב *qal* (*gen. intrans.*) and *hiph.* (*trans.*).
 riches, עַשְׂרָה ; to make rich, הַעֲשֵׂר, *hiph.* of עַשְׂרָה.
 right, the, יְמִין, יְמִינָה.
 right hand, the, יְמִין.
 righteous, צָדִיק.
 righteousness, צָדְקָה.
 rise, to, קָום.
 rock, צָוָר, צָוָר.
 root, a, שְׂרָך (4 ש).
 root, to take, הַשְּׁרִישׁ, *hiph.* of שְׁרִישׁ.
 ruin, מְחֻתָה.
 rule, to, מִשְׁלָל, רַדֵּה.
- Sabbath, שְׁבָת.
 sacrifice, זְבַח (4 ז).
 safety, יְשֻׁעָה (4 י or ז).
 sand, חֹל (*collective*).
 save, to, הַזְשִׁיעַ, *hiph.* of יְשַׁעַת. See also deliver.
 say, to, אָמַר.
 scorn, לְעָג.
 screen (covering), סְתָר (4 ס).
 season, עַתָּה, *pl.* עַתּוֹת.
 seduce, to, הַתְּעוֹהָה, *hiph.* of תְּעוֹהָה ; *impf. apoc.* תְּתִעוֹה.
 seed, זְרַע (4 ז).
 seek, to, בְּקַשׁ, *piel* of בְּקַשׁ.
 seem, to, נִחְשַׁב, *niph.* of חַשְׁבָה (to be regarded as). Often rendered by the phrase 'to be in the eyes of.'
 seize, to, אָחַז, חַזֵּק *hiph.*

sell, to, מִכְרָה.	spirit, רוח.
send, to, שָׁלַח.	spread out, to, נָתַח.
sepulchre, to, קְבָר (4 קְ).	stand, to, עַמֶּד.
serpent, נַחֲשָׁה.	star, כוכב.
serve, to, עַבְדָּה ; servant, עַבְדָּה (4 עַ) ; service, servitude, עַבְדָּה.	station, מצָב.
set, to, or שָׁוֹם. שָׁוֹם.	stay oneself, to, נִסְמַךְ, niph. of סָמֵךְ.
seven, שְׁבֻעָה ; seventh, שְׁבִיעִי.	steadfast, to be, אָמֵן (to be strong) esp. in hithpael.
shade, צָל (5 צָ).	step, subst. פְּעָמִים (pl. פְּעָם).
Sheol, שָׁאֹול.	stoop, to (descend), יָרַד.
shepherd, רֹעה, qal ptc. of to feed.	storm, סָעָרָה.
shine, to, אָזֵר ; חֹנֵה, hiph. of נָהָר to shine forth.	stranger, גָּרָן.
shoulder, שְׁכָם (w. suff.).	stream, נָהָר.
show, to, הִגִּיד, hiph. of נָנָד.	strength, כָּחָר, חִיל.
sickness, מַתְּהָה.	stretch forth, to, נָטָה.
silent, to be, קָם. חָשָׁה.	strong, עִזִּים, בָּבִיר, חִזְקָה (pl. עִזִּים).
silent, the דָּוְמִיה (lit. silence).	strong, to be, חִזְקָה, in hiph. to strengthen, hithp. to show oneself strong.
silver, קְסָף (4 קְ).	stubble, קָשׁ, m. (5).
sin, חַטָּאת ; sinner, חַטָּאִים, pl. חַטָּאות.	subject, to be, בָּנָע, niph.
sister, אֶחָתָה.	subside, to, see p. 233 note ; נִבְעָה niph. (קָרָע to take off).
skin, עור.	sun, the, חַמָּה, שְׁמַמְשׁ (poet.).
sleep, to, יִשְׁן ; sleep, subst. שְׁנָה.	support, to, סָמֵךְ.
slowly, gently, אֱלָט ; slow to wrath, אֱלָת אַפִּים.	bul, בָּלֵבֶל of to hold or measure.
sluggard, עַזְלָל ; adj. slothful.	swear, to, שְׁבַע, niph. of שְׁבָע seven.
small, קָטָן.	sword, חֶרֶב (4 חֶרֶב).
smoke, עַשְׂן.	table, לְחֵדָה, שְׁלֵחָן ; tablet, לְחֵדָה, pl. שְׁלֵחָנִין.
snow, שָׁגָן.	take, to, לְקַח, נִשְׁאָה, לְקַח.
so, בָּזָן.	take heed, to, קָשַׁב, שְׁמַר hiph.
soil, שָׂדָה.	take hold, to, חַזְקָה, hiph. of חִזְקָה (4 חִזְקָה).
son, בָּן, see p. 62.	take up, to, נִשְׁאָה, עַלְהָה hiph.
song, שִׁירָה.	temper, to, חַקֵּל, hiph. of קָלְלָה.
soul, נֶפֶשׁ (4 נֶ).	tempest, שָׁעָרָה.
sow, to, יְרַעַ.	temptation, מַפְתִּיחָה.
spark, בְּנֵי רָשָׁף ; sparks, שְׁבִיבָה (offspring of burning coal).	
speak, to, דָּבֵר mostly in piel.	
speech, מְלִים, pl. מְלֵה, דָּבֵר, אָמֵר.	

ten, עֶשֶׂר. See pp. 135, 136.
 tender, רָךְ (5).
 tent, tabernacle, אֹהֶל, מִשְׁבֵּן.
 thanks, to give, הַדָּה, hiph. of יָדָה; *impf.* יָזַדָּה.
 thanksgiving, תְּהִרְחָה.
 there, therein, שָׁם.
 therewith ('with it' according to the sense), בָּו, בָּהּ, עַלְלוֹ, בָּעַל, etc.
 thing, a, דְּבָר (word).
 this, these, זֶה, זֶת, וְאַתָּה, אַיְלָה.
 thought, עַמְשָׁתָנָה; (scheme, plan כְּוִינָה).
 throne, כְּכָבָד (pl. כְּכָבָדִות).
 thrust through, to, דָּקַר.
 timbrel, תָּנוּר.
 time, עַת (5 ע); a set time, מָעוֹד.
 to and fro. *Say* 'going and returning.'
 to-morrow, מִחרָת, בַּיּוֹם מִחרָת.
 top, רָאשׁ. *See head.*
 torment, חֲבָלִים, pl. גָּנָע; חֲבָל, to, touch, to, גָּנָע.
 towards, מִוְילָאָל (forepart, front, subst. as prep.).
 transgressor, פְּשָׁע, ptc. of פְּשֻׁעָה (pl. פְּשֻׁעִים).
 tree, עֵץ (3, pl. עֵצִים), often collective.
 trial, to make, צְרָפָה, בְּחָזָק.
 tribe, שְׁבָט staff or sceptre; (4 שׁ), מִטְּהָה (branch).
 trouble, עַמְלָה, צְרָה.
 trumpet, שׁוֹפֵר.
 trust, to, בְּטָחָה, אָמָן.
 truth, אֱמָתָה, w. suff. אֱמָתָה.
 turn, to, שׁוּבָה.
 turn away, to, סָגֵר *qal* (*intrans.*), hiph. (*trans.*).
 tyrant, נָזִיר (ptc. of נִזְרָשׁ).

under, תְּחִתָּה.

unfortunate, אָבֵד, ptc. of אָבֵד.
 unintentionally, בְּבִלְיָדָעַת.
 unseen, נָרָאָה (niph. ptc. of נָרָא with אֵין).
 until, עַד.
 uphold, to, סְמַךְ, תְּמַכֵּד.
 upon, עַל.
 upright, יָשָׁר.
 violence, חַמֵּס, מְרִיצָה.
 visit, to, פְּקַדָּר.
 visitation, פְּקַדָּה.
 voice, קָול (pl. קָולִות).
 walk, to, הַלֵּךְ, often *hithpael*.
 want, to, חַסְרָה.
 war, מִלחָמָה.
 warrior, גּוֹבֵר, אִישׁ מִלְחָמָה.
 watch over, to, צָפָה (to view as from a distance), *qal* or *piel*; שָׁמַר (to guard).
 water, מִים (const. מִי).
 wave, מִשְׁבְּרִים (5 גָּל) (only in pl.) breakers.
 way, כַּדְרָךְ (4 כַּדְרָךְ).
 well, subst. בָּור, בָּאֵר (*see pit*).
 well with, to be, יְתַב, esp. in *hiphil* (הַיְתַבִּיב).
 whence? מִיְאָן?
 wherewith? בְּפָה.
 whirlwind, גִּלְגָּל, סְׁוּפָה.
 white, לְבָן.
 whither? אֵנָה.
 whole, כָּל; the whole of כָּל.
 whosoever, כָּל every one, (often with ptc.); מִי.
 wicked, רָשָׁע.
 wickedness, רָשָׁעָה.
 wife, אֲשָׁה. *See p. 62.*
 wilderness, מְרַבֵּר.
 will, subst. רְצָוֹן, חִפּוֹז.

wind, רֹוחַ.

wisdom, חָכֶמֶת.

wise, חָכָם.

witness, a, עֵד ; (*i. pl.*) witness (testimony), עֵד or עֵדָה ; the Testimony, עִרּוּת.

witness, to bear, עֲוֹד.

woe, אֻוִי.

woman, אִשָּׁה. *See p. 62.*

word, רְבָרָה.

work, פְּעָלָה.

work, to, עַשְׂתָה.

world, תְּבִלָה (inhabited world).

worms, רַפְּמוֹת *coll.* ; תַּולְעָה *earthworm.*

worthy, אִישׁ יִקְרָר (a worthy person, *with* חִילָל); to be worthy of, *with* חִילָל.

wrath, חִמָה אַף (nostrils) ; heat, קָצֶף (of Divine wrath).

wretched, אַבְדָל.

write, to, סְפַר ; בְּחֹבֶב, *ptc.* writer, scribe.

wrong, subst. עַוְתָה חַמֵס.

young man, בָּחוֹר עָלֵם, נָעָר, *etc.*

youth, בָּנוּרִים יְלִדּוֹת *f.* ; *m. pl.* as abstract.

zealous, to be, קָנָא, *piel* (לְ for).

PROPER NAMES.

(EXEMPLIFYING METHODS OF TRANSLITERATION.)

For Names prefixed to O. T. books, see p. 310.

Aaron, אַהֲרֹן.	David, דָוִיד.
Abel, הַבֵּל.	Eden, עַדְן.
Abner, אַבְנֵר.	Edom, אֶדְום.
Abraham, אֶבְרָהָם.	Egypt, מצְרִים; Egyptian.
Abram, אֶבְרָם.	Elijah, אֱלִיָּהוּ.
Absalom, אַבְשָׁלוֹם.	Esau, עֵשָׂו.
Adam, אָדָם.	Ethiopia. <i>See</i> Cush.
Adonizedek, אֲדֹנִיזְדָּק.	Euphrates, פְּרָת.
Amalekite, עַמְלָקִי.	Eve, חַוָּה.
Arabia, עֲרָבָה.	Gibeon, גִּבְעָון.
Arphaxad, אַרְפָּחָד.	Gilboa, גִּלְבֹּועַ.
Assyria, אַשּׁוּר.	Gilead, גִּלְעָד.
Azariah, עֲזַרְיָה.	Goliath, גָּלִילָה.
Baal, בָּאָל.	Hagar, חָגָר.
Babel, Babylon, בָּבֶל.	Ham, חָם.
Bethlehem, בֵּית לְחֵם.	Hananiah, חָנָנִיָּה.
Bethshemesh, בֵּית-שְׁמֵשׁ.	Haran. <i>See</i> Charan.
Cain, קָינָן.	Hebrew, עִבְרִי.
Caleb, כָּלֵב.	Hebron, חֶבְרוֹן.
Canaan, כְּנָעָן.	Hermon, חֵרְמוֹן.
Carmel, כַּרְמֶל.	Hezekiah, חִזְקִיָּהוּ.
Chaldees, כְּשָׂדִים.	Isaac, יַצְחָק.
Charan, חָרָן.	Ishbosheth, אִישׁ-בֹּשֶׁת.
Cush, כּוֹש (Ethiopia).	Israel, יִשְׂרָאֵל.
Cyrus, כּוֹרֵש.	

Jacob, יַעֲקֹב.	Nabal, נָבָל.
Japheth, יְפָתֵח.	Nebuchadnezzar, נֶבֶכְדָּנָצֵר.
Jashar, יְשָׁר.	Noah, נָחָם.
Jeroboam, יְרֻבּוּם.	Palestine, פְּלִשְׁתִּת (land of the Philistines).
Jerusalem, יְרוּשָׁלָם (יְרוּשָׁלָאִים).	Persia, פְּרָס.
Jesse, יְשָׁאָה.	Pharaoh, פְּרָעָה.
Jesus, יֵשָׁעָה.	Philistine, פְּלִשְׁתִּי.
Joab, יְזָאָב.	Phinehas, פִּינְחָס.
Jonathan, יְהוֹנָתָן.	Rachel, רָחֵל.
Jordan, יְרָמִין (generally with art.).	Rebekah, רָבְּכָה.
Joseph, יוֹסֵף.	Rehoboam, רְחֹבָם.
Judah, Judas, יְהוּדָה.	Reuben, רְאוּבֵן.
Laban, לָבָן.	Sarah, שָׂרָה.
Lebanon, לְבָנוֹן (often with art.).	Saul, שָׁאָול.
Lot, לוֹט.	Seth, שֵׁת.
Maccabæus, מַקְבֵּה ¹ .	Shechem, שְׁכֵם.
Manasseh, מַנְשֵׁה.	Shem, שֵׁם.
Mattathias, מַתְתַּיָּה.	Simeon or Simon, שִׁמְעוֹן.
Mephibosheth, מְפִיבְשֵׁת.	Sinai, סִינַי.
Mesopotamia, אֶרְםָ נְהָרִים ² .	Solomon, שְׁלֹמֹה.
Mishael, מִישָׁאֵל.	Zedekiah, צְדָקִיָּה.
Moab, מוֹאָב.	Zion, Sion, צִיּוֹן.
Modin, מוֹדִין.	Zoar, צֹעָר.
Moses, מֹשֶׁה.	

¹ So Ewald, from מִקְבָּה 'a hammer' (compare Charles Martel); others write as from the initial letters of מִי-כִּמְכָה קָאָלִים הָנָה who is like Thee among the gods, Jehovah? Exod. xv. 11. ² 'Aram (Syria) of the two Rivers.' ³ In Jeremiah and Ezekiel Nebuchadnezzar.

BOOKS OF THE OLD TESTAMENT:

THEIR HEBREW TITLES, THREEFOLD DIVISION, AND ORDER.

ENGLISH TITLE.	HEBREW TITLE.	ENGLISH TITLE.	HEBREW TITLE.
THE LAW.	תּוֹרָה	Micah	מִיכָּה
Genesis ¹	בְּרֵאשֶׁת	Nahum	נַחֲם
Exodus ¹	שְׁמוֹת	Habakkuk	חֲבָקָק
Leviticus ¹	וַיְקָרָא	Zephaniah	צְפָנִיהוּ
Numbers ¹	בְּמִדְבָּר	Haggai	חַגָּי
Deuteronomy ¹	דְּבָרִים	Zechariah	זְכָרִיה
		Malachi	מֶלֶךְיָה
THE PROPHETS.	נְبִיאִים	THE WRITINGS ⁴ .	בְּתֻובִים
Joshua ²	יְהוֹשֻׁעַ	Psalms	תְּהִלִּים
Judges	שׁׂופְטִים	Proverbs ¹	מִשְׁלִי
1 Samuel	שְׁמוֹאֵל א"	Job	אַיּוֹב
2 Samuel	שְׁמוֹאֵל ב"	Song of Solomon ⁵	נִשְׁרֵה הַשִּׁירִים
1 Kings	מֶלֶכִים א"	Ruth	רִית
2 Kings	מֶלֶכִים ב"	Lamentations ¹	אַיִּכָּה
Isaiah ³	יְשֻׁעָיָהוּ	Ecclesiastes	קְהֻלָּת
Jeremiah	יְרֵמִיָּהוּ	Esther	מְגַלְתָּה אַסְתָּר
Ezekiel	יְחִזְקָאֵל	Daniel	דָּנִיאֵל
Hosea	הֹשֵׁעַ	Ezra	עֵזֶרֶא
Joel	יְוָאֵל	Nehemiah	נְחִמָּה
Amos	עָמוֹם	1 Chronicles	דְּבָרִי הַקִּמִּים א"
Obadiah	עוֹבֶדְיהוּ	2 Chronicles	דְּבָרִי הַקִּמִּים ב"
Jonah	יֹנָה		

¹ Hebrew name taken from the first word or phrase of the Book.

² Joshua to 2 Kings, inclusive, 'the former prophets'.

³ Isaiah to Malachi, 'the latter prophets'. ⁴ Gr.

'hagiographa.' ⁵ 'Song of Songs' to Esther, inclusive, 'the five rolls.'

חַמְשָׁ מִגְלוֹת'

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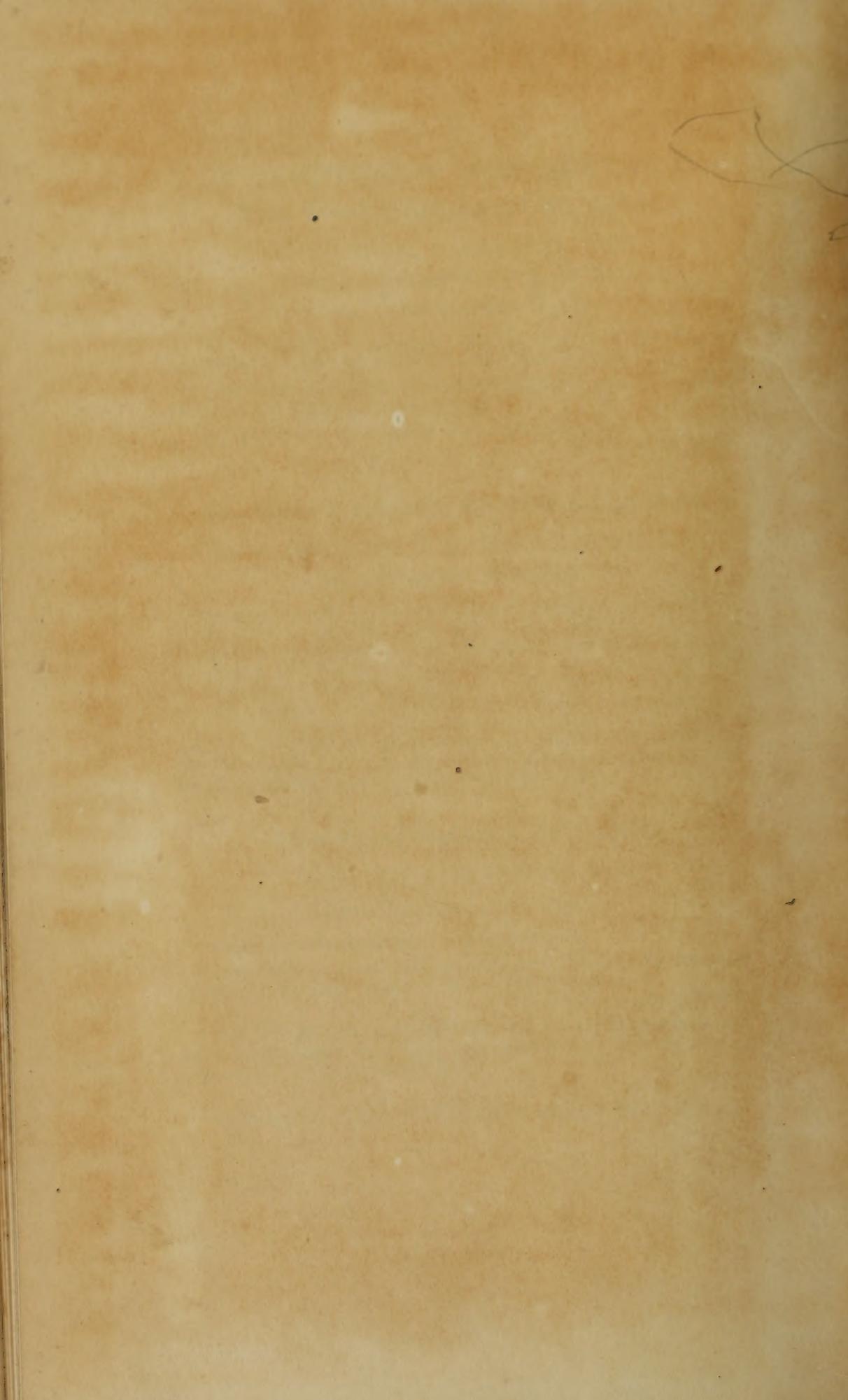
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